38, A prayer wherein he expresseth regret for wrong done to any creature, and for failure in the discharge of their dues, and prayeth for deliverence from the Fire.

O Lord I apologize unto Thee for the wrong done to one oppressed in my presence, whom I did not help; and for a good done to me for which I did not return thanks ; and for not accepting the excuse of a wrong dœr who apologized unto me and for * not relieving a man in need, who begged of me (relief); and for failing to satisfy the claim of a worthy true believer which was binding upon me ; and for a truebeliever's blemish revealed to me, which I did not concea; and for every sin represented itself to me, and I did not avoid it.

I make apology unto Thee O Lord for them and the like of them, a regretful apology, which may warn me to avoid sinilar things which are before me.

Therefore bless Mohammad and his Al (family) and let my contribution over errors which I fell into, and my determination to avoid what may come before me of evil, a epentance which may entitle me to Thy Love, O Lover of those that repent.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الاِعْتِذَارِ مِنْ تَبِعَاتِ الْعِبَادِ وَمِنَ التَّقْصِيرِ فِي حُقُوقِهِمْ وَفِي فَكَاكِ رَقَبَتِهِ مِنَ النَّارِ

اَللّٰهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِنْ مَظْلُومٍ ظُلِمَ بِحَضْرَتِي فَلَمْ أَنْصُرْهُ وَمِنْ مَعْرُوفٍ أُسْدِيَ إِلَيَّ فَلَمْ أَشْكُرْهُ وَمِنْ مُسِيءٍ اعْتَذَرَ إِلَيَّ فَلَمْ أَعْذِرْهُ وَمِنْ ذِي فَاقَةٍ سَأَلَنِي فَلَمْ أُوثِرْهُ وَمِنْ حَقِّ ذِي حَقٍّ لَزِمَنِي لِمُؤْمِنٍ ظَهَرَ لِي فَلَمْ أَسْتُرْهُ وَمِنْ كُلِّ إِثْمٍ عَرَضَ لِي فَلَمْ أَهْجُرْهُ أَعْتَذِرُ إِلَيْكَ يَا إِلٰهِي مِنْهُنَّ وَمِنْ نَظَائِرِهِنَّ اعْتِذَارَ نَدَامَةٍ يَكُونُ وَاعِظًا لِمَا بَيْنَ يَدَيَّ مِنْ أَشْبَاهِهِنَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ نَدَامَتِي عَلَى مَا وَقَعْتُ فِيهِ مِنَ الزَّلَّاتِ وَعَزْمِي عَلَى تَرْكِ مَا يَعْرِضُ لِي مِنَ السَّيِّئَاتِ تَوْبَةً تُوجِبُ لِي مَحَبَّتَكَ يَا مُحِبَّ التَّوَّابِينَ ٥

But as regards him who disobeys Thy command and commits things prohibited by Thee, Thou dost not hasten him to Thy chastisement, in order that he may change his rebellious attitude into one of return to Thy obedience.

And verily he deserves for what he resolved in disobedience to Thee, the whole of what Thou hast provided for all Thy creatures, of Thy chastisement: Therefore, all that Thou didst delay from him of Thy punishment, and keep away from him of Thy torment and torture, was a relinquishment of Thy right, and acceptance of what was not meet for Thee :

So who is more gracious than Thee O Lord, and who more unlucky than he who perisheth against (Thy wish)? No one !

Hence, Thou art too Great to be praised except with beneficence, and too generous to be feared for any thing save justice : There is no apprehension of Thy oppression over one who disobeyeth Thee, nor is there fear of Thy neglecting to reward him who pleaseth Thee:

Therefore bless Mohammad and his Al (family) and grant me my hope, and increase for me of Thy direction, whereby I may earn Thy favour in performing my work:

Verily Thou art most Benevolent and Generous.

فَأَمَّا الْعَاصِي أَمْرَكَ وَالْمُوَاقِعُ نَهْيَكَ فَلَمْ تُعَاجِلْهُ بِنِقْمَتِكَ لِكَيْ
يَتَبَدَّلَ بِحَالِهِ فِي مَعْصِيَتِكَ حَالَ الْإِنَابَةِ إِلَى طَاعَتِكَ وَلَقَدْ كَانَ يَسْتَحِقُّ
فِي أَوَّلِ مَا هَمَّ بِعِصْيَانِكَ كُلَّ مَا أَعْدَدْتَ لِجَمِيعِ خَلْقِكَ مِنْ
عُقُوبَتِكَ فَجَمِيعُ مَا أَخَّرْتَ عَنْهُ مِنَ الْعَذَابِ وَأَبْطَأْتَ بِهِ عَلَيْهِ
مِنْ سَطَوَاتِ النَّقِمَةِ وَالْعِقَابِ تَرْكٌ مِنْ حَقِّكَ وَرِضًى
بِدُونِ وَاجِبِكَ فَمَنْ أَكْرَمُ مِنْكَ يَا إِلٰهِي وَمَنْ أَشْقَى مِمَّنْ
هَلَكَ عَلَيْكَ لَا مَنْ فَتَبَارَكْتَ أَنْ تُوصَفَ إِلَّا بِالْإِحْسَانِ وَ
كَرُمْتَ أَنْ يُخَافَ مِنْكَ إِلَّا الْعَدْلُ لَا يُخْشَى جَوْرُكَ عَلَى مَنْ
عَصَاكَ وَلَا يُخَافُ إِغْفَالُكَ ثَوَابَ مَنْ أَرْضَاكَ فَصَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَهَبْ لِيَ أَمَلِي وَزِدْنِي مِنْ هُدَاكَ مَا أَصِلُ بِهِ
إِلَى التَّوْفِيقِ فِي عَمَلِي إِنَّكَ مَنَّانٌ كَرِيمٌ ۝

admitteth against himself, his failure to do (for Thee) what Thou deservest. So, if it were not for Satan's leading them away from obedience to Thee, no sinner would have disobeyed Thee, and if it were not for his shaping wrong for them into the likeness of right, no erring (soul) would have gone astray from Thy path.

Therefore, Holiness to Thee! How evident is Thy Grace in the case of those who obey Thee or disobey Thee, Thou rewardest the obedient with that over which Thou hast autohrity for him, and bearest long with the sinner and allowest time to the sinner when Thou hast power to hasten his punishment.

Thou givest each of them, what he does not deserve ; and graciously conferrest on each of the two, what his actions fall short of winning.

And were Thou to requite the obedient, according to that over which Thou hast power, verily he should have been very near losing Thy reward, and being deprived of Thy bounty.

But Thou with Thy grace, rewardest him for a short, mortal* term (of service), with an eternally long duration (of happiness); and for a close, transitory (goal) with a lasting (1), permanent one: And moreover, Thou didst not hold him under obligation for what he ate of Thy sustenance, wherewith he acquired strength to serve Thee ; and dost not dispute with him (about) his organs, by using which he contrived to win Thy forgiveness : And were Thou to deal with him thus, verily he should lose all that he toiled for, and the whole of that in which he exerted himself, in return for the least of Thy gifts and blessings, and must remain under obligation to Thee for all Thy (other) favours : and then how could he have been entitled to any thing of Thy reward ? Never ! Never !

Such is the case O God of him who obeys Thee. and the career of one who adores Thee.

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* Finite,

(1) Lit of long duration,

مُقِرٌّ عَلَى نَفْسِهِ بِالتَّقْصِيرِ عَمَّا اسْتَوْجَبْتَ فَلَوْ لَا أَنَّ الشَّيْطَانَ
يَخْتَدِعُهُمْ عَنْ طَاعَتِكَ مَا عَصَاكَ عَاصٍ وَلَوْ لَا أَنَّهُ صَوَّرَ لَهُمُ
الْبَاطِلَ فِي مِثَالِ الْحَقِّ مَا ضَلَّ عَنْ طَرِيقِكَ ضَالٌّ فَسُبْحَانَكَ
مَا أَبْيَنَ كَرَمَكَ فِي مُعَامَلَةِ مَنْ أَطَاعَكَ أَوْ عَصَاكَ تَشْكُرُ
لِلْمُطِيعِ مَا أَنْتَ تَوَلَّيْتَهُ لَهُ وَتُمْلِي لِلْعَاصِي فِيمَا تَمْلِكُ مُعَاجَلَتَهُ
فِيهِ أَعْطَيْتَ كُلًّا مِنْهُمَا مَا لَمْ يَجِبْ لَهُ وَتَفَضَّلْتَ عَلَى كُلٍّ
مِنْهُمَا بِمَا يَقْصُرُ عَمَلُهُ عَنْهُ وَلَوْ كَافَأْتَ الْمُطِيعَ عَلَى مَا أَنْتَ
تَوَلَّيْتَهُ لَأَوْشَكَ أَنْ يَفْقِدَ ثَوَابَكَ وَأَنْ تَزُولَ عَنْهُ نِعْمَتُكَ
وَلٰكِنَّكَ بِكَرَمِكَ جَازَيْتَهُ عَلَى الْمُدَّةِ الْقَصِيرَةِ الْفَانِيَةِ بِالْمُدَّةِ
الطَّوِيلَةِ الْخَالِدَةِ وَعَلَى الْغَايَةِ الْقَرِيبَةِ الزَّائِلَةِ بِالْغَايَةِ
الْمَدِيدَةِ الْبَاقِيَةِ ثُمَّ لَمْ تَسُمْهُ الْقِصَاصَ فِيمَا أَكَلَ مِنْ
رِزْقِكَ الَّذِي يَقْوَى بِهِ عَلَى طَاعَتِكَ وَلَمْ تَحْمِلْهُ عَلَى الْمُنَاقَشَاتِ
فِي الْآلَاتِ الَّتِي تَسَبَّبَ بِاسْتِعْمَالِهَا إِلَى مَغْفِرَتِكَ وَلَوْ فَعَلْتَ
ذٰلِكَ بِهِ لَذَهَبَ بِجَمِيعِ مَا كَدَحَ لَهُ وَجُمْلَةِ مَا سَعَى فِيهِ جَزَاءً
لِلصُّغْرَى مِنْ أَيَادِيكَ وَمِنَنِكَ وَلَبَقِيَ رَهِيناً بَيْنَ يَدَيْكَ
بِسَائِرِ نِعَمِكَ فَمَتَى كَانَ يَسْتَحِقُّ شَيْئاً مِنْ ثَوَابِكَ لَا مَتَى
هٰذَا يَا إِلٰهِي حَالُ مَنْ أَطَاعَكَ وَسَبِيلُ مَنْ تَعَبَّدَ لَكَ

37. Aprayer wherein he acknowledgeth his deficiency in thanksgiving.

O Lord verily none cometh to an end of Thanking Thee before (there) accrueth to him from Thy benevolence that which requires of him more thanks ; and none doth reach a goal in Thy service, even though he try his best, but he turneth ies out to be deficient by the side of Thy (claim),(1) due to Thy excellence :

Therefore the most thankful of Thy servants is he who is (conscious that he) is unable to thank Thee, and the most devout of them is he who is sensible of the insufficiency of his adoration of Thee : Neither is any one entitled that Thou shouldst forgive him for his merit, nor that Thou shouldst be pleased with him on account of his worth ;

Therefore whomsoever Thou forgivest, it is from Thy generosity ; and whomsoever Thou approvest, it is because of Thy kindness.

Thou awardest for the least of what Thou art thanked with, and requiteth for the smallest of what Thou art obeyed in ;

So much so, (as if) the thanksgiving of Thy servants(2) * for which Thou didst entitle them to reward, and on account of which Thou didst magnify their recompense, were an affair from which they could abstain (in spite of) Thee, and therefore Thou didst reward them; or (as if) its cause were not in Thy hand and therefore Thou didst requite them: Nay, Thou hadst power over their affiiar before they were able to adore Thee, and didst provide their reward before the began to serve Thee :

And this because, it is Thy custom to be generous, and Thy habit to be benevolent, and Thy way to forgive. Hence, the whole creation acknowledgeth that Thou art not unjust to him whom Thou punishest, and beareth witness that verily Thou art gracious to him whom Thou givest security ; and every one

(1) Like, worth,

(2) Creatures,

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا اعْتَرَفَ بِالتَّقْصِيرِ عَنْ تَأْدِيَةِ الشُّكْرِ

اللّٰهُمَّ إِنَّ أَحَداً لَا يَبْلُغُ مِنْ شُكْرِكَ غَايَةً إِلَّا حَصَلَ عَلَيْهِ مِنْ إِحْسَانِكَ
مَا يُلْزِمُهُ شُكْراً وَلَا يَبْلُغُ مَبْلَغاً مِنْ طَاعَتِكَ وَإِنِ اجْتَهَدَ إِلَّا
كَانَ مُقَصِّراً دُونَ اسْتِحْقَاقِكَ بِفَضْلِكَ فَأَشْكَرُ عِبَادِكَ عَاجِزٌ
عَنْ شُكْرِكَ وَأَعْبَدُهُمْ مُقَصِّرٌ عَنْ طَاعَتِكَ لَا يَجِبُ لِأَحَدٍ
أَنْ تَغْفِرَ لَهُ بِاسْتِحْقَاقِهِ وَلَا أَنْ تَرْضَى عَنْهُ بِاسْتِيجَابِهِ فَمَنْ
غَفَرْتَ لَهُ فَبِطَوْلِكَ وَمَنْ رَضِيتَ عَنْهُ فَبِفَضْلِكَ تَشْكُرُ يَسِيرَ
مَا تُشْكَرُ بِهِ وَتُثِيبُ عَلَى قَلِيلِ مَا تُطَاعُ فِيهِ حَتَّى كَأَنَّ شُكْرَ عِبَادِكَ
الَّذِي أَوْجَبْتَ عَلَيْهِ ثَوَابَهُمْ وَأَعْظَمْتَ عَنْهُ جَزَاءَهُمْ أَمْرٌ
مَلَكُوا اسْتِطَاعَةَ الِامْتِنَاعِ مِنْهُ دُونَكَ فَكَافَيْتَهُمْ أَوْ لَمْ يَكُنْ
سَبَبُهُ بِيَدِكَ فَجَازَيْتَهُمْ بَلْ مَلَكْتَ يَا إِلٰهِي أَمْرَهُمْ قَبْلَ أَنْ
يَمْلِكُوا عِبَادَتَكَ وَأَعْدَدْتَ ثَوَابَهُمْ قَبْلَ أَنْ يُفِيضُوا فِي
طَاعَتِكَ وَذٰلِكَ أَنَّ سُنَّتَكَ الْإِفْضَالُ وَعَادَتَكَ الْإِحْسَانُ
وَسَبِيلَكَ الْعَفْوُ فَكُلُّ الْبَرِيَّةِ مُعْتَرِفَةٌ بِأَنَّكَ غَيْرُ ظَالِمٍ لِمَنْ
عَاقَبْتَ وَشَاهِدَةٌ بِأَنَّكَ مُتَفَضِّلٌ عَلَى مَنْ عَافَيْتَ وَكُلٌّ

36. When he looked at the cloud and lightning and heard the sound of thunder.

O Lord these two are two of Thy signs, and both of these are two of Thy assistants prompt in serving Thee by (diffusing) beneficial grace, or severe punishment; Therefore do not let them shower on us an evil rain, and do not by them, put on us garments of calamity. *

O Lord bless Mohammad and his Al (family) and send down on us the benefit of this cloud and its blessing, and turn away from us its torment and injury, and do not (through) it visit us with affliction, and do not send down any blight on our means of support.

O Lord and if Thou hast raised it (the cloud) by way of torment. and sent it on account of displeasure, then verily we crave Thy shelter from Thy wrath, and cry unto Thee to beg Thy pardon. Therefore turn with wrath towards the (worshippers) of many gods, and set in motion the mill of Thy chastisement for the unbelievers.

O Lord remove the dryness of our cities with Thy watering, and remove the suspicion of our breasts by supplying us with mourishment from Thee, and do not remove us from Thee in favour of some other than Thee* and do not cut off from all of us the cause of Thy benevolence.

For verily the prosperous (1) is he whom Thou makest so, and he is safe whom Thou preservest: none hath a defender besides Thee and none can restrain Thy wrath.

Thou commandest whatever Thou willest upon whomsoever Thou choosest, and decreest what Thou resolvest for whomsoever Thou dost determine it.

Therefore all praise is due unto Thee for such affliction as Thou hast defended us from, and Thou deservest all gratitude for what Thou has given us of Thy blessing—a praise that would surpass the praise of those that praise, a praise that would fill earth and heaven

Verily Thou art the Giver of magnificent gifts, the Bestower of great favours, the Acceptor of the smallest praise, the Rewarder for the least gratitude, the Benevolent Patron, the Master of generosity ; there being no God (2) besides Thee ; and unto Thee is our return.

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* i, e, do not involve us in calamity by means of them. T,

* That is, do not allow us to prefer our requests to any other besides Thee, T,

(1) Wantless

(2) Object worthy of adoration,

وكان من دعائه عليه السلام اذا نظر الى السحاب والبرق وسمع صوت الرعد

اَللّٰهُمَّ اِنَّ هٰذَيْنِ اٰيَتَانِ مِنْ اٰيَاتِكَ وَهٰذَيْنِ عَوْنَانِ مِنْ اَعْوَانِكَ
يَبْتَدِرَانِ طَاعَتَكَ بِرَحْمَةٍ نَافِعَةٍ اَوْ نَقِمَةٍ ضَارَّةٍ فَلَا تُمْطِرْنَا
بِهِمَا مَطَرَ السَّوْءِ وَلَا تُلْبِسْنَا بِهِمَا لِبَاسَ الْبَلَاءِ اَللّٰهُمَّ صَلِّ عَلٰى
مُحَمَّدٍ وَّاٰلِهٖ وَاَنْزِلْ عَلَيْنَا نَفْعَ هٰذِهِ السَّحَائِبِ وَبَرَكَتَهَا وَاصْرِفْ
عَنَّا اَذَاهَا وَمَضَرَّتَهَا وَلَا تُصِبْنَا فِيْهَا بِاٰفَةٍ وَّلَا تُرْسِلْ عَلٰى مَعَايِشِنَا
عَاهَةً اَللّٰهُمَّ وَاِنْ كُنْتَ بَعَثْتَهَا نَقِمَةً وَّاَرْسَلْتَهَا سَخْطَةً فَاِنَّا
نَسْتَجِيْرُكَ مِنْ غَضَبِكَ وَنَبْتَهِلُ اِلَيْكَ فِيْ سُؤَالِ عَفْوِكَ فَمِلْ
بِالْغَضَبِ اِلَى الْمُشْرِكِيْنَ وَاَدِرْ رَحٰى نَقِمَتِكَ عَلَى الْمُلْحِدِيْنَ اَللّٰهُمَّ
اَذْهِبْ مَحْلَ بِلَادِنَا بِسُقْيَاكَ وَاَخْرِجْ وَحَرَ صُدُوْرِنَا بِرِزْقِكَ وَ
لَا تَشْغَلْنَا عَنْكَ بِغَيْرِكَ وَلَا تَقْطَعْ عَنْ كَافَّتِنَا مَادَّةَ بِرِّكَ فَاِنَّ الْغَنِيَّ
مَنْ اَغْنَيْتَ وَاِنَّ السَّالِمَ مَنْ وَّقَيْتَ مَا عِنْدَ اَحَدٍ دُوْنَكَ دِفَاعٌ
وَّلَا بِاَحَدٍ عَنْ سَطْوَتِكَ امْتِنَاعٌ تَحْكُمُ بِمَا شِئْتَ عَلٰى مَنْ شِئْتَ وَتَقْضِيْ بِمَا
اَرَدْتَّ فِيْمَنْ اَرَدْتَّ فَلَكَ الْحَمْدُ عَلٰى مَا وَقَيْتَنَا مِنَ الْبَلَاءِ وَلَكَ الشُّكْرُ
عَلٰى مَا خَوَّلْتَنَا مِنَ النَّعْمَاءِ حَمْدًا يُّخَلِّفُ حَمْدَ الْحَامِدِيْنَ وَرَاءَهٗ حَمْدًا يَّمْلَاُ اَرْضَهٗ
وَسَمَاءَهٗ اِنَّكَ الْمَنَّانُ بِجَسِيْمِ الْمِنَنِ الْوَهَّابُ لِعَظِيْمِ النِّعَمِ الْقَابِلُ يَسِيْرَ الْحَمْدِ
الشَّاكِرُ قَلِيْلَ الشُّكْرِ الْمُحْسِنُ الْمُجْمِلُ ذُو الطَّوْلِ لَا اِلٰهَ اِلَّا اَنْتَ اِلَيْكَ الْمَصِيْرُ

35. In approval of Divine decree, when he looked at the worldly.

All praise is due to God, by way of submission to His command. I bear witness that the Lord hath distributed nourishment for his servants, righteously; and hath compassed all his creatures with kindness.

O Lord bless Mohammad and his Al (family)and do not tempt (try) me with what Thou hast given them, and do not test them with what Thou hast denied me, lest I envy Thy creatures and hold Thy decree in contempt.

O Lord bless Mohammad and his Al (family), and let my soul rejoice at Thy decree, and enlarge my breast at occasions of Thy sentence † and give confidence wherby I may acknowledge that Thy decree does not issue, but with benevolence:

And let my gratitude to Thee, for what Thou hast withheld from me, be ampler than my thanks unto Thee, for what Thou hast conferred on me.

And guard me from imagining any inferiority (meanness) in the poor, or fancying any superiority (nobleness) in the prosperous ; for verily the noble man (superior) is he whom service to Thee, hath ennobled, and the honourable he whom worship of Thee hath exalted to honour. Therefore bless Mohammad and his Al (family) and favour us with a prosperity that shall not perish, and advance us to an honour which shall not vanish, and send us to the Everlasting Kingdom: Verily Thou art the one the Unique, the Eternal, who begetteth not, and is not begotten; and there is none like unto Thee. (1)"

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† So that I may bear it willingly without dumur.

(1) Lit. Him.

وكان من دعائه عليه السلام في الرضا بالقضاء إذا نظر إلى أصحاب الدنيا

الحمد لله رضى بحكم الله شهدت أن الله قسم معايش عباده
بالعدل وأخذ على جميع خلقه بالفضل اللهم صل على محمد
وآله ولا تفتني بما أعطيتهم ولا تفتنهم بما منعتني فأحسد
خلقك وأغمط حكمك اللهم صل على محمد وآله وطيب
بقضائك نفسي ووسع بمواقع حكمك صدري وهب لي الثقة
لأقر معها بأن قضاءك لم يجر إلا بالخيرة واجعل شكري
لك على ما زويت عني أوفر من شكري إياك على ما خولتني
واعصمني من أن أظن بذي عدم خساسة أو أظن
بصاحب ثروة فضلا فإن الشريف من شرفته طاعتك
والعزيز من أعزته عبادتك فصل على محمد وآله ومتعنا
بثروة لا تنفد وأيدنا بعز لا يفقد واسرحنا في ملك
الأبد إنك الواحد الأحد الصمد الذي لم تلد ولم
تولد ولم يكن لك كفوا أحد ٥

34. His prayer when afflicted and when he saw any one fallen on account of sin.

O Lord all praise is due unto Thee for concealing (sins) after Thy knowledge, of them and for giving security (to sinners) after Thy receiving information (of them).

For, verily, every one of us has sinned and Thou didst not make him notorious; and did commit glaring errors, and Thou didst not disgrace him; and secretly perpetrated wrongs but Thou didst not point him out.

How many acts forbidden by Thee have we done; and (how many) commands of which Thou dist inform us, have we omitted to perform; and (how many) wrongs have we committed, and guilts have we perpetrated.

Thou wast aware of them, without the spectators knowing them; and hadst power over their publication, above the powerful.

The security† (Thou gavest us) was a screen for us before their eyes, and an obstruction to their ears. Therefore let what Thou hast covered of secret errors, and concealed of blemishes, be an admonisher to us, and a restrainer from bad conduct, and commission of sins; and an inducement to repentance which erases sin, and to the course of life approved by Thee; and be pleased to hasten its time.

And do not visit us with negligence of Thee: Verily we long for Thee, and repent of sins.

And bless O Lord, Thy chosen out of Thy creation, Mohammad and his Al (family), the elect from among Thy creatures, the holy; and let us be attentive listeners to their teachings and obedient, as Thou hast commanded.

‡ Forbearance.

وكان من دعائه عليه السلام إذا ابتلي أو رأى مبتلى بفضيحة بذنب

اللّهمّ لك الحمد على سترك بعد علمك ومعافاتك بعد
خبرك فكلّنا قد اقترف العائبة فلم تشهره وارتكب الفاحشة
فلم تفضحه وتستّر بالمساوي فلم تدلل عليه كم نهي لك قد
أتيناه وأمر قد وقفتنا عليه فتعدّيناه وسيّئة اكتسبناها
وخطيئة ارتكبناها كنت المطّلع عليها دون النّاظرين والقادر
على إعلانها فوق القادرين كانت عافيتك لنا حجابا دون
أبصارهم وردما دون أسماعهم فاجعل ما سترت من
العورة وأخفيت من الدّخيلة واعظا لنا وزاجرا عن سوء
الخلق واقتراف الخطيئة وسعيا إلى التّوبة الماحية والطّريق
المحمودة وقرّب الوقت فيه ولا تسمنا الغفلة عنك إنّا إليك
راغبون ومن الذّنوب تائبون وصلّ على خيرتك اللّهمّ
من خلقك محمّد وعترته الصّفوة من بريّتك الطّاهرين
واجعلنا لهم سامعين ومطيعين كما أمرت ٥

33. Soliciting Divine advice in affairs of moment.

O Lord I consult Thee in behalf of welfare because of Thy knowledge, therefore bless Mohammad and his Al (family) and decree for me that which is good ; and inspire us with the knowlodge of choice, and let this be a means towards resignation to what Thou hast decreed for us, and submission to what Thou hast commanded. Therefore remove from us the scandal of doubt and support us with the certainty of the sincere: And do not visit us with inability to realize what Thou hast chosen, lest we think lightly of Thy decree, and dislike the place of Thy approbation, and incline towards that which is far removed from excellence of conclusion, and is very nigh the opposite of safety:

And make us love what we dislike of Thy decree, and facilitate for us what we deem hard of Thy command: And inspire us with submission to what Thou sendest upon us of Thy will, till we may not long for the delay of what Thou hastenest, nor long for the speedy fulfilment of what Thou delayest, nor dislike what Thou lovest, nor chose what Thou hatest.

And make the end of our lives praiseworthy, and our return toward Thee most noble.

Verily Thou givest noble benifits, and Thy gifts are magnificent ; and Thou dost what Thou willest and hast power over everything.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الِاسْتِخَارَةِ

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاقْضِ لِي
بِالْخِيَرَةِ وَأَلْهِمْنَا مَعْرِفَةَ الِاخْتِيَارِ وَاجْعَلْ ذَلِكَ ذَرِيعَةً إِلَى
الرِّضَا بِمَا قَضَيْتَ لَنَا وَالتَّسْلِيمِ لِمَا حَكَمْتَ فَأَزِحْ عَنَّا رَيْبَ
الِارْتِيَابِ وَأَيِّدْنَا بِيَقِينِ الْمُخْلِصِينَ وَلَا تَسُمْنَا عَجْزَ الْمَعْرِفَةِ
عَمَّا تَخَيَّرْتَ فَنَغْمِطَ قَدْرَكَ وَنَكْرَهَ مَوْضِعَ رِضَاكَ وَنَجْنَحَ
إِلَى الَّتِي هِيَ أَبْعَدُ مِنْ حُسْنِ الْعَاقِبَةِ وَأَقْرَبُ إِلَى ضِدِّ الْعَافِيَةِ
وَحَبِّبْ إِلَيْنَا مَا نَكْرَهُ مِنْ قَضَائِكَ وَسَهِّلْ عَلَيْنَا مَا نَسْتَصْعِبُ
مِنْ حُكْمِكَ وَأَلْهِمْنَا الِانْقِيَادَ لِمَا أَوْرَدْتَ عَلَيْنَا مِنْ مَشِيَّتِكَ
حَتَّى لَا نُحِبَّ تَأْخِيرَ مَا عَجَّلْتَ وَلَا تَعْجِيلَ مَا أَخَّرْتَ وَلَا نَكْرَهَ
مَا أَحْبَبْتَ وَلَا نَتَخَيَّرَ مَا كَرِهْتَ وَاخْتِمْ لَنَا بِالَّتِي هِيَ أَحْمَدُ
عَاقِبَةً وَأَكْرَمُ مَصِيراً إِنَّكَ تُفِيدُ الْكَرِيمَةَ وَتُعْطِي الْجَسِيمَةَ
وَتَفْعَلُ مَا تُرِيدُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Lord bless Mohammad and his 'Al (family) whenever the righteous are mentioned, and bless Mohammad and his 'Al (family) as long as the night and day alternate, with blessings the continuance of which may not cease, and the number of which can not be counted; blessings that will pervade the atmosphere and fill the earth and heaven.

May God shower grace on him and his 'Al (family), till he is satisfied; and may God, after the satisfaction, bestow on him and his 'Al (family), a favour having no bound and no limit. O Most Merciful.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ اِذَا ذُكِرَ الْاَبْرَارُ وَصَلِّ عَلٰى مُحَمَّدٍ
وَّ اٰلِهٖ مَا اخْتَلَفَ اللَّيْلُ وَالنَّهَارُ صَلٰوةً لَّا يَنْقَطِعُ مَدَدُهَا وَ
لَا يُحْصٰى عَدَدُهَا صَلٰوةً تَشْحَنُ الْهَوَآءَ وَتَمْلَاُ الْاَرْضَ وَ
السَّمَآءَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ حَتّٰى يَرْضٰى وَصَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ
بَعْدَ الرِّضَا صَلٰوةً لَّا حَدَّ لَهَا وَلَا مُنْتَهٰى يَا اَرْحَمَ الرَّاحِمِيْنَ ۝

Mohammad and his 'Al (family) and facilitate for me the obtaining of subsistence, and let me be contented with Thy decree for me, and satisfy me with my share in what Thou hast allotted to me, and let whatever is gone of my body and age, be[1] in the path of Thy service: verily Thou art the best Sustainer.

O Lord I take refuge in Thee, from a fire which Thou heaped upon him who disobeyeth Thee, and with which Thou threatenest him who strayeth from obedience to Thy Will; and from a fire the light of which is darkness, and the softest of which is agonising, and the distance of which is small;[2] and from a fire one part of which consumeth some other part of it, and some part of which attacketh some other portion; and from a fire which reduceth the bones to decay, and maketh its inmates drink hot water; and from a fire which giveth not quarter to any who supplicate it, and doth not show mercy to any who pray to it for kinddess: And it hath no power to abate from any one who humbleth himself before it, and submitteth to it. It presenteth its inmates with the hottest, of what it possesseth, of tormenting punishment, and intense misery.

And I crave Thy protection from its open-mouthed scorpions, and its serpents ready to bite with their fangs, and its drink which cutteth asunder intestines and hearts of those who dwell therein and teareth out their hearts; and I beg of Thee direction for what would keep me off from this fire, and hold me back from it.

O Lord bless Mohammad and his 'Al (family) and protect me from it, with Thy excellent grace; and overlook my errors with Thy gracious pardon, and do not disgrace me O Best of Protectors; For, verily Thou wardest off evil and givest good, and dost what Thou willest, and Thou hast power over every thing.

1. That is, be counted as having been spent in Thy service T.

2. That is even the distant flames of which are as if they were quite near the victim T.

عَلَى مُحَمَّدٍ وَآلِهِ وَسَهِّلْ عَلَيَّ رِزْقِي وَأَنْ تُقْنِعَنِي بِتَقْدِيرِكَ لِي وَ
أَنْ تُرْضِيَنِي بِحِصَّتِي فِيمَا قَسَمْتَ لِي وَأَنْ تَجْعَلَ مَا ذَهَبَ مِنْ جِسْمِي
وَعُمُرِي فِي سَبِيلِ طَاعَتِكَ إِنَّكَ خَيْرُ الرَّازِقِينَ اَللّٰهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ نَارٍ تَغَلَّظْتَ بِهَا عَلَى مَنْ عَصَاكَ وَتَوَعَّدْتَ بِهَا مَنْ صَدَفَ
عَنْ رِضَاكَ وَمِنْ نَارٍ نُورُهَا ظُلْمَةٌ وَهَيِّنُهَا أَلِيمٌ وَبَعِيدُهَا قَرِيبٌ
وَمِنْ نَارٍ تَذَرُ الْعِظَامَ رَمِيماً وَتَسْقِي أَهْلَهَا حَمِيماً وَمِنْ نَارٍ لَا تُبْقِي
عَلَى مَنْ تَضَرَّعَ إِلَيْهَا وَلَا تَرْحَمُ مَنِ اسْتَعْطَفَهَا وَلَا تَقْدِرُ عَلَى
التَّخْفِيفِ عَمَّنْ خَشَعَ لَهَا وَاسْتَسْلَمَ إِلَيْهَا تَلْقَى سُكَّانَهَا بِأَحَرِّ مَا
لَدَيْهَا مِنْ أَلِيمِ النَّكَالِ وَشَدِيدِ الْوَبَالِ وَأَعُوذُ بِكَ مِنْ
عَقَارِبِهَا الْفَاغِرَةِ أَفْوَاهُهَا وَحَيَّاتِهَا الصَّالِقَةِ بِأَنْيَابِهَا وَ
شَرَابِهَا الَّذِي يُقَطِّعُ أَمْعَاءَ وَأَفْئِدَةَ سُكَّانِهَا وَيَنْزِعُ قُلُوبَهُمْ
وَأَسْتَهْدِيكَ لِمَا بَاعَدَ مِنْهَا وَأَخَّرَ عَنْهَا اَللّٰهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَأَجِرْنِي مِنْهَا بِفَضْلِ رَحْمَتِكَ وَأَقِلْنِي عَثَرَاتِي
بِحُسْنِ إِقَالَتِكَ وَلَا تَخْذُلْنِي يَا خَيْرَ الْمُجِيرِينَ إِنَّكَ تَقِي
الْكَرِيهَةَ وَتُعْطِي الْحَسَنَةَ وَتَفْعَلُ مَا تُرِيدُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

vertibræ (having) narrow passages, into a narrow womb, in which Thou didst wrap me up in coverings; evolving me from stage to stage, till Thou broughtest me to the perfection of form, and didst develope in me organs, as Thou hast described in Thy Book :[1] a seed,[2] then a clot (of blood), then a lump of flesh , then (a frame of) bones, then Thou didst clothe the bones with flesh, then Thou createdst me a distinct creature, according to Thy will :

Till when I felt need of Thy nourishment, and could not be independent of craving Thy bounty, Thou didst provide nourishment for me excelling food and drink, which Thou didst cause to flow from the (breast of) Thy handmaid, of whose belly Thou didst make me an inmate, and in the innermost cavity of whose womb Thou didst deposit me : And hadst Thou consigned me O Patron in those circumstances, to my own strenghth, or compelled me to resort to my own power, verily my strength would have forsaken me, and my power would have been far away from me.

Therefore, Thou didst feed me out of Thy grace, with a wholesome, delicate nutriment ; and this Thou art doing to me, as a matter of kindness to me, to my present moment[3] Thy kindhess doth not diminish, nor doth Thy benevolence: towards me linger : And despite this my confidence doth not become confirmed, to enable me to disengage myself (from worldly affairs, and employ myself solely), in seeking that which would be more lucky for me in Thy sight.

Verily the Devil hath taken possession of my rein (through) my misgiving and weakness of belief, so I complain unto Thee, of his evil companionship and of the obedience of my soul to him, and crave Thy protection against his donination, and humbly entreat Thee to make it easy for me to obtain a livelihood.

And all praise is due to Thee for Thy being the first to confer magnificent favours, and for Thy inspiring gratitude (in return) for beneficence and bounty : Therefore bless

1. The Quran Chapter XXIII, Verse 14
2. Moist germ.
3. Present stage of life.

حَرَجِ الْمَسَالِكِ اِلٰى رَحِمٍ ضَيِّقَةٍ سَتَرْتَهَا بِالْحُجُبِ تُصَرِّفُنِيْ حَالًا
عَنْ حَالٍ حَتّٰى انْتَهَيْتَ بِيْ اِلٰى تَمَامِ الصُّوْرَةِ وَاَثْبَتَّ فِيَّ الْجَوَارِحَ
كَمَا نَعَتَّ فِيْ كِتَابِكَ نُطْفَةً ثُمَّ عَلَقَةً ثُمَّ مُضْغَةً ثُمَّ عِظَامًا ثُمَّ كَسَوْتَ
الْعِظَامَ لَحْمًا ثُمَّ اَنْشَأْتَنِيْ خَلْقًا اٰخَرَ كَمَا شِئْتَ حَتّٰى اِذَا احْتَجْتُ اِلٰى
رِزْقِكَ وَلَمْ اَسْتَغْنِ عَنْ غِيَاثِ فَضْلِكَ جَعَلْتَ لِيْ قُوْتًا مِّنْ فَضْلِ
طَعَامٍ وَّشَرَابٍ اَجْرَيْتَهٗ لِاَمَتِكَ الَّتِيْ اَسْكَنْتَنِيْ جَوْفَهَا وَاَوْدَعْتَنِيْ
قَرَارَ رَحِمِهَا وَلَوْ تَكِلُنِيْ يَا رَبِّ فِيْ تِلْكَ الْحَالَاتِ اِلٰى حَوْلِيْ اَوْ تَضْطَرُّنِيْ
اِلٰى قُوَّتِيْ لَكَانَ الْحَوْلُ عَنِّيْ مُعْتَزِلًا وَّلَكَانَتِ الْقُوَّةُ مِنِّيْ بَعِيْدَةً
فَغَذَوْتَنِيْ بِفَضْلِكَ غِذَآءَ الْبَرِّ اللَّطِيْفِ تَفْعَلُ ذٰلِكَ بِيْ تَطَوُّلًا
عَلَيَّ اِلٰى غَايَتِيْ هٰذِهٖ لَا اَعْدَمُ بِرَّكَ وَلَا يُبْطِئُ بِيْ حُسْنُ صَنِيْعِكَ
وَلَا تَتَاَكَّدُ مَعَ ذٰلِكَ ثِقَتِيْ فَاَتَفَرَّغَ لِمَا هُوَ اَحْظٰى لِيْ عِنْدَكَ قَدْ
مَلَكَ الشَّيْطٰنُ عِنَانِيْ فِيْ سُوْٓءِ الظَّنِّ وَضَعْفِ الْيَقِيْنِ فَاَنَا اَشْكُوْ
سُوْٓءَ مُجَاوَرَتِهٖ لِيْ وَطَاعَةَ نَفْسِيْ لَهٗ وَاَسْتَعْصِمُكَ مِنْ مَّلَكَتِهٖ
وَاَتَضَرَّعُ اِلَيْكَ فِيْ اَنْ تُسَهِّلَ اِلٰى رِزْقِيْ سَبِيْلًا فَلَكَ الْحَمْدُ عَلَى
ابْتِدَآئِكَ بِالنِّعَمِ الْجِسَامِ وَاِلْهَامِكَ الشُّكْرَ عَلَى الْاِحْسَانِ وَالْاِنْعَامِ فَصَلِّ

I called on no day to be witness to my fast, and on no night to be neighbour[1] to my vigils; and no good practice praises me for having revived it to say nothing of duties enjoined by Thee, which whosoever neglected was ruined:

And I do not seek introduction to Thee, by the excellence of any voluntary devotion, when I have neglected to perform great numbers of Thy fixed and appointed duties and have gone beyond Thy defined limits into forbidden things, in which I am involved, and from the bad reputation of heinous sins which I have committed there is no screen for me save Thy protection. And this is the position of one who is ashamed of his soul, before Thee, and is angry with it; and (he) is satified with Thee, therefore, he hath turned to Thee with a spirit meek, and a neck bowed down, and a back overburdened with errors; standing between longing for Thee, and fear of Thee; and Thou art the most worthy of those in whom we trust, and the most deserving of those feared and dreaded:

Therefore give me O Lord what I hope for, and protect me from what I fear, and bless me with a gift[2] of Thy mercy, verily Thou art the most generous of those that are entreated. O Lord and as Thou hast enveloped me with Thy pardon, and sheathed me with Thy grace, in this abode of mortality, in the presence of (my) equals similarly, deliver me from the ignominies in the abode of permanence, in the presence of Thy favourite angels, and honourable prophets, and martyrs, and the righteous of my neighbours from whom I concealed my evils, and of kindred before whom I was ashamed because of my secret acts. I never relied on them, O my Patron, in (throwing) a covering over me,[3] and trusted in Thee, my Lord, to, forgive me: And Thou art the most worthy of those that are relied on, and the most bountiful of those that are prayed to, and the most gracious of those that are entreated for mercy; therefore pity me.

O Lord Thou disdt cause me to flow down, when a contemptible liquid, through the spine, consisting of narrow

1. Companion.

2. Lit return.

3. That is, I never believed that they will conceal my defects, T.

وَلَا أَسْتَشْهِدُ عَلَى صِيَامِي نَهَاراً وَلَا أَسْتَجِيرُ بِتَهَجُّدِي لَيْلاً وَلَا
تُثْنِي عَلَيَّ بِإِحْيَائِهَا سُنَّةٌ حَاشَا فُرُوضِكَ الَّتِي مَنْ ضَيَّعَهَا هَلَكَ
وَلَسْتُ أَتَوَسَّلُ إِلَيْكَ بِفَضْلِ نَافِلَةٍ مَعَ كَثِيرِ مَا أَغْفَلْتُ مِنْ
وَظَائِفِ فُرُوضِكَ وَتَعَدَّيْتُ عَنْ مَقَامَاتِ حُدُودِكَ إِلَى حُرُمَاتٍ
انْتَهَكْتُهَا وَكَبَائِرِ ذُنُوبٍ اجْتَرَحْتُهَا كَانَتْ عَافِيَتُكَ لِي مِنْ
فَضَائِحِهَا سِتْراً وَهٰذَا مَقَامُ مَنِ اسْتَحْيَى لِنَفْسِهِ مِنْكَ وَسَخِطَ عَلَيْهَا
وَرَضِيَ عَنْكَ فَتَلَقَّاكَ بِنَفْسٍ خَاشِعَةٍ وَرَقَبَةٍ خَاضِعَةٍ وَظَهْرٍ
مُثْقَلٍ مِنَ الْخَطَايَا وَاقِفاً بَيْنَ الرَّغْبَةِ إِلَيْكَ وَالرَّهْبَةِ مِنْكَ
وَأَنْتَ أَوْلَى مَنْ رَجَاهُ وَأَحَقُّ مَنْ خَشِيَهُ وَاتَّقَاهُ فَأَعْطِنِي
يَا رَبِّ مَا رَجَوْتُ وَآمِنِّي مَا حَذِرْتُ وَعُدْ عَلَيَّ بِعَائِدَةِ
رَحْمَتِكَ إِنَّكَ أَكْرَمُ الْمَسْؤُولِينَ اللّٰهُمَّ وَإِذْ سَتَرْتَنِي بِعَفْوِكَ
وَتَغَمَّدْتَنِي بِفَضْلِكَ فِي دَارِ الْفَنَاءِ بِحَضْرَةِ الْأَكْفَاءِ فَأَجِرْنِي
مِنْ فَضِيحَاتِ دَارِ الْبَقَاءِ عِنْدَ مَوَاقِفِ الْأَشْهَادِ مِنَ الْمَلَائِكَةِ
الْمُقَرَّبِينَ وَالرُّسُلِ الْمُكَرَّمِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ مِنْ جَارٍ
كُنْتُ أُكَاتِمُهُ سَيِّئَاتِي وَمِنْ ذِي رَحِمٍ كُنْتُ أَحْتَشِمُ مِنْهُ فِي سَرِيرَاتِي
لَمْ أَثِقْ بِهِمْ رَبِّ فِي السِّتْرِ عَلَيَّ وَوَثِقْتُ بِكَ رَبِّ فِي الْمَغْفِرَةِ لِي وَأَنْتَ
أَوْلَى مَنْ وُثِقَ بِهِ وَأَعْطَى مَنْ رُغِبَ إِلَيْهِ وَأَرْأَفُ مَنِ اسْتُرْحِمَ فَارْحَمْنِي
اللّٰهُمَّ وَأَنْتَ حَدَرْتَنِي مَاءً مَهِيناً مِنْ صُلْبٍ مُتَضَايِقِ الْعِظَامِ

O Lord, verily Thy knowledge extends to secret acts, and every hidden thing is revealed to Thy mind and the most minute affairs are not lost sight of by Thee, nor do the most hidden secrets remain unknown to Thee::

And verily I have been overpowered by Thy enemy, who begged of Thee leisure to mislead me and Thou didst grant him; and asked of Thee time till Doomsday, to lead me astray, and Thou gavest him time; so he hath involved me (in ruin).[1]

And verily I fled unto Thee from small sins that are pernicious, and great ones that are destructive, (but in vain),and when I transgressed against Thee, and became worthy of Thy wrath for my misconduct, he snatched away from me the reins of his deception, and faced me with his blasphemy and sought separation from me, and turned away his face from me;[2]

So he led me alone to the forest of Thy wrath, and turned me out rejected (to wander) in the expanse of Thy chastisement, there being no mediator to intercede for me, with Thee, and no protector to shelter me against Thee, and no stronghold to hide me from Thee, and no refuge to which I could retreat form Thee:

Such, therefore is the position of him, who seeketh Thy shelter; and the situation of him who makes confession unto Thee;

Therefor do not withdraw from me, Thy grace; and do not stint in my case, Thy pardon; and do not let me be the most disappointed of Thy repentant servants, nor the most hopeless of those who wait upon Thee expecting (success); and forgive me, for verily Thou art the best of those that forgive.

O Lord, verily Thou didst command me and I failed (to obey); and didst restrict me and I rebelled; and evil thoughts adorned wrong for me, so that I welcomed it.

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1. The refence is to Quran Chap. XV verses 30 to 42.

2. The repernse is to Quran Chap LIX verse 16.

اَللّٰهُمَّ وَقَدْ اَشْرَفَ عَلٰى خَفَايَا الْاَعْمَالِ عِلْمُكَ وَانْكَشَفَ كُلُّ
مَسْتُوْرٍ دُوْنَ خُبْرِكَ وَلَا تَنْطَوِيْ عَنْكَ دَقَائِقُ الْاُمُوْرِ وَلَا
تَعْزُبُ عَنْكَ غَيِّبَاتُ السَّرَائِرِ وَقَدِ اسْتَحْوَذَ عَلَيَّ عَدُوُّكَ
الَّذِي اسْتَنْظَرَكَ لِغَوَايَتِيْ فَاَنْظَرْتَهٗ وَاسْتَمْهَلَكَ اِلٰى يَوْمِ
الدِّيْنِ لِاِضْلَالِيْ فَاَمْهَلْتَهٗ فَاَوْقَعَنِيْ وَقَدْ هَرَبْتُ اِلَيْكَ
مِنْ صَغَائِرِ ذُنُوْبٍ مُوْبِقَةٍ وَّكَبَائِرِ اَعْمَالٍ مُّرْدِيَةٍ حَتّٰى اِذَا
قَارَفْتُ مَعْصِيَتَكَ وَاسْتَوْجَبْتُ بِسُوْءِ سَعْيِيْ سَخَطَاتِكَ فَتَلَ
عَنِّيْ عِذَارَ غَدْرِهٖ وَتَلَقَّانِيْ بِكَلِمَةِ كُفْرِهٖ وَتَوَلَّى الْبَرَاءَةَ مِنِّيْ
وَاَدْبَرَ مُوَلِّيًا عَنِّيْ فَاَصْحَرَنِيْ لِغَضَبِكَ فَرِيْدًا وَّاَخْرَجَنِيْ اِلٰى
فِنَاءِ نَقِمَتِكَ طَرِيْدًا لَا شَفِيْعٌ يَّشْفَعُ لِيْ اِلَيْكَ وَلَا خَفِيْرٌ يُّؤْمِنُنِيْ
عَلَيْكَ وَلَا حِصْنٌ يَّحْجُبُنِيْ عَنْكَ وَلَا مَلَاذٌ اَلْجَاُ اِلَيْهِ مِنْكَ
فَهٰذَا مَقَامُ الْعَائِذِ بِكَ وَمَحَلُّ الْمُعْتَرِفِ لَكَ فَلَا يَضِيْقَنَّ
عَنِّيْ فَضْلُكَ وَلَا يَقْصُرَنَّ دُوْنِيْ عَفْوُكَ وَلَا اَكُنْ اَخْيَبَ
عِبَادِكَ التَّائِبِيْنَ وَلَا اَقْنَطَ وُفُوْدِكَ الْاٰمِلِيْنَ وَاغْفِرْ لِيْ اِنَّكَ
خَيْرُ الْغَافِرِيْنَ اَللّٰهُمَّ اِنَّكَ اَمَرْتَنِيْ فَتَرَكْتُ وَنَهَيْتَنِيْ
فَرَكِبْتُ وَسَوَّلَ لِيَ الْخَطَاءَ خَاطِرُ السُّوْءِ فَفَرَّطْتُ

32. His prayer for himself, after finishing his nocturnal devotions, making therein confession of sin.

O Lord, O Possessor of the eternally lasting kingdom; and of authority, predominant without (support of) armies, and (other) assistants, and of majesty, lasting despite the passage of ages, and succession of years, and the passing of eras and days.

Thy authority prevaileth with a predominance that hath no bound as regards beginning, and no limit with regard to end; And exalted is Thy kingdom with an elevation, so that (all) things fall short of reaching its utmost height; and the least of it wherewith Thou hast distinguished Thyself can not be reached by the utmost praises of those that praise.

In Thee are attributes confounded, and descriptions of Thee brought to nought, and with* Thy Majesty the powers of the imagination are overwhelmed.

Such Thou art O God, preeminent in Thy preeminence and will remain so always without decay; and I am a servant, meagre as regards good deeds and overfull of hopes; from my hands are gone the means of obtaining my desires except what Thy Grace hath given unto me† and for me are cut the cords of hope, save Thy forgiveness on which I rely. Little do I possess (of) that, which I may reckon (to be) of service to Thee, and there is much against me which I admit (is) disobedience to Thee still it is not difficult for Thee to forgive Thy servant, even though wicked; therefore, forgive me.

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* That is, in contemplating Thy Majesty.

† Another version could be:—

I have lost hold of all the links (of good deeds) that connected me with Thee, except those which Thy mercy has allowed me to retain; i, e. I do not deserve Thy favour because of my merit. but Thou showest me kindness out of Thy mercy. T.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ بَعْدَ الْفَرَاغِ مِنْ صَلٰوةِ اللَّيْلِ لِنَفْسِهِ فِي الْاِعْتِرَافِ بِالذَّنْبِ

اَللّٰهُمَّ يَا ذَا الْمُلْكِ الْمُتَاَبِّدِ بِالْخُلُوْدِ وَالسُّلْطَانِ الْمُمْتَنِعِ بِغَيْرِ جُنُوْدٍ
وَلَا اَعْوَانٍ وَالْعِزِّ الْبَاقِيْ عَلٰى مَرِّ الدُّهُوْرِ وَخَوَالِي الْاَعْوَامِ وَمَوَاضِي
الْاَزْمَانِ وَالْاَيَّامِ عَزَّ سُلْطَانُكَ عِزًّا لَا حَدَّ لَهٗ بِاَوَّلِيَّةٍ وَّ
لَا مُنْتَهٰى لَهٗ بِاٰخِرِيَّةٍ وَّاسْتَعْلٰى مُلْكُكَ عُلُوًّا سَقَطَتِ الْاَشْيَاءُ
دُوْنَ بُلُوْغِ اَمَدِهٖ وَلَا يَبْلُغُ اَدْنٰى مَا اسْتَاْثَرْتَ بِهٖ مِنْ ذٰلِكَ
اَقْصٰى نَعْتِ النَّاعِتِيْنَ ضَلَّتْ فِيْكَ الصِّفَاتُ وَتَفَسَّخَتْ دُوْنَكَ
النُّعُوْتُ وَحَارَتْ فِيْ كِبْرِيَائِكَ لَطَائِفُ الْاَوْهَامِ كَذٰلِكَ
اَنْتَ اللّٰهُ الْاَوَّلُ فِيْ اَوَّلِيَّتِكَ وَعَلٰى ذٰلِكَ اَنْتَ دَائِمٌ لَّا تَزُوْلُ
وَاَنَا الْعَبْدُ الضَّعِيْفُ عَمَلًا اَلْجَسِيْمُ اَمَلًا خَرَجَتْ مِنْ يَّدِيْ
اَسْبَابُ الْوُصُلَاتِ اِلَّا مَا وَصَلَهٗ رَحْمَتُكَ وَتَقَطَّعَتْ عَنِّيْ عِصَمُ
الْاٰمَالِ اِلَّا مَا اَنَا مُعْتَصِمٌ بِهٖ مِنْ عَفْوِكَ قَلَّ عِنْدِيْ مَا اَعْتَدُّ
بِهٖ مِنْ طَاعَتِكَ وَكَثُرَ عَلَيَّ مَا اَبُوْءُ بِهٖ مِنْ مَّعْصِيَتِكَ وَ
لَنْ يَّضِيْقَ عَلَيْكَ عَفْوٌ عَنْ عَبْدِكَ وَاِنْ اَسَاءَ فَاعْفُ عَنِّيْ

O Lord if contrition be a (sufficient) repentance in Thy sight, verily I am the most contrite of those who feel contrition; and if the giving up of Thy disobedience be conversion, then I am the foremost of converts; and if asking forgiveness, be a removal of sins, then verily I am of those who pray unto Thee for pardon.

O Lord as Thou hast enjoined repentance and guaranteed acceptance, and hast encouraged prayer and promised to answer therefore, bless Mohammad and his 'Al (family) and accept my repentance, and do not turn me back disappointed from Thy mercy; verily Thou art the greatest acceptor of repentance (from) sinners, and compassionate to the erring that return (unto Thee).

O Lord bless Mohammad and his 'Al (family) as Thou hast guided us through him, and bless Mohammad and his 'Al (family) as Thou hast deliverd us by him, and bless Mohammad and his 'Al (family) with a blessing which may intercede with Thee for us on the Day of resurrection, and the Day of need: Verily Thou hast power over every thing, and every thing is easy for Thee.

اَللّٰهُمَّ إِنْ يَكُنِ النَّدَمُ تَوْبَةً إِلَيْكَ فَأَنَا أَنْدَمُ النَّادِمِيْنَ وَإِنْ يَكُنِ
التَّرْكُ لِمَعْصِيَتِكَ إِنَابَةً فَأَنَا أَوَّلُ الْمُنِيْبِيْنَ وَإِنْ يَكُنِ الْإِسْتِغْفَارُ
حِطَّةً لِلذُّنُوْبِ فَإِنِّيْ لَكَ مِنَ الْمُسْتَغْفِرِيْنَ اَللّٰهُمَّ فَكَمَا أَمَرْتَ
بِالتَّوْبَةِ وَضَمِنْتَ الْقَبُوْلَ وَحَثَثْتَ عَلَى الدُّعَاءِ وَوَعَدْتَ الْإِجَابَةَ
فَصَلِّ عَلٰى مُحَمَّدٍ وَآلِهٖ وَاقْبَلْ تَوْبَتِيْ وَلَا تَرْجِعْنِيْ مَرْجِعَ الْخَيْبَةِ
مِنْ رَحْمَتِكَ إِنَّكَ أَنْتَ التَّوَّابُ عَلَى الْمُذْنِبِيْنَ وَالرَّحِيْمُ لِلْخَاطِئِيْنَ
الْمُنِيْبِيْنَ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهٖ كَمَا هَدَيْتَنَا بِهٖ وَصَلِّ
عَلٰى مُحَمَّدٍ وَآلِهٖ كَمَا اسْتَنْقَذْتَنَا بِهٖ وَصَلِّ عَلٰى مُحَمَّدٍ وَآلِهٖ
صَلٰوةً تَشْفَعُ لَنَا يَوْمَ الْقِيٰمَةِ وَيَوْمَ الْفَاقَةِ إِلَيْكَ إِنَّكَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَهُوَ عَلَيْكَ يَسِيْرٌ

of my tongue, with a repentance* whereby every organ may remain safe in itself, from Thy punishments, and be secure from what the transgressors fear of Thy painful wrath.

Therefore have mercy, O Lord, upon my lowliness in Thy presence, and upon my heart which beats violently because of fear of Thee, and upon my limbs which tremble through dread of Thee, for, verily O my sustainer, my sins have placed me in a disgraceful situation in Thy presence, so if I remain silent, no one will speak in my behalf, and if I beg for intercession I am not worthy of it.

O Lord bless Mohammad and his 'Al (family) and let Thy Grace intercede for my wrongs, and turn to my evil with Thy forgiveness, and do not visit me with what I deserve of Thy torment, and spread over me Thy bounty, and cover me with Thy screen; and do unto me that which a respectable master would do out of pity unto an unworthy slave who begs for mercy; or that which a possesser of wealth would do to relieve a needy creature who appears before him.

O Lord there is none to shelter me from Thee, therefore Thy majesty ought to protect me, and there is none to intercede for me with Thee, therefore Thy kindness ought to mediate for me; and verily errors have terrified me therefore Thy forgiveness ought to assure me: For whatever I have spoken (is) not from ignorance of my evil deeds, nor from any oblivion of what hath gone before of my blame-worthy conduct; but in order that Thy heaven and those in it, and Thy earth and those on it, may listen to what I have expressed unto Thee of contrition, and of repentance through which I have sought Thy shelter; expecting that perhaps, some of them may, through Thy grace, pity me owing to my unfavourable situation; or that tenderness for me, may overcome some one on account of my evil plight, and I may thus obtain from him a prayer more worthy of being listened to than my own entreaty, or an intercession stronger than my own pleading, (and) which may be the cause of my deliverance from Thy wrath, and of success in winning Thy approbation.

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* Contrition

وَحِكَايَاتِ لِسَانِي تَوْبَةً تَسْلَمُ بِهَا كُلُّ جَارِحَةٍ عَلَى حِيَالِهَا مِنْ تَبِعَاتِكَ
وَتَأْمَنُ مِمَّا يَخَافُ الْمُعْتَدُونَ مِنْ أَلِيمِ سَطَوَاتِكَ اَللّٰهُمَّ فَارْحَمْ
وَحْدَتِي بَيْنَ يَدَيْكَ وَوَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ وَاضْطِرَابَ أَرْكَانِي
مِنْ هَيْبَتِكَ فَقَدْ أَقَامَتْنِي يَا رَبِّ ذُنُوبِي مَقَامَ الْخِزْيِ بِفِنَائِكَ
فَإِنْ سَكَتُّ لَمْ يَنْطِقْ عَنِّي أَحَدٌ وَإِنْ شَفَعْتُ فَلَسْتُ بِأَهْلِ الشَّفَاعَةِ
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَشَفِّعْ فِي خَطَايَايَ كَرَمَكَ وَعُدْ
عَلَى سَيِّئَاتِي بِعَفْوِكَ وَلَا تَجْزِنِي جَزَائِي عُقُوبَتَكَ وَابْسُطْ عَلَيَّ
طَوْلَكَ وَجَلِّلْنِي بِسِتْرِكَ وَافْعَلْ بِي فِعْلَ عَزِيزٍ تَضَرَّعَ إِلَيْهِ عَبْدٌ
ذَلِيلٌ فَرَحِمَهُ أَوْ غَنِيٍّ تَعَرَّضَ لَهُ عَبْدٌ فَقِيرٌ فَنَعَشَهُ اَللّٰهُمَّ
لَا خَفِيرَ لِي فَلْيَخْفُرْنِي عِزُّكَ وَلَا شَفِيعَ لِي إِلَيْكَ فَلْيَشْفَعْ لِي فَضْلُكَ
وَقَدْ أَوْجَلَتْنِي خَطَايَايَ فَلْيُؤْمِنِّي عَفْوُكَ فَمَا كُلُّ مَا نَطَقْتُ
بِهِ عَنْ جَهْلٍ مِنِّي بِسُوءِ أَثَرِي وَلَا نِسْيَانٍ لِمَا سَبَقَ مِنْ ذَمِيمِ
فِعْلِي لٰكِنْ لِتَسْمَعَ سَمَاؤُكَ وَمَنْ فِيهَا وَأَرْضُكَ وَمَنْ عَلَيْهَا مَا أَظْهَرْتُ
لَكَ مِنَ النَّدَمِ وَلَجَأْتُ إِلَيْكَ فِيهِ مِنَ التَّوْبَةِ فَلَعَلَّ بَعْضَهُمْ
بِرَحْمَتِكَ يَرْحَمُنِي لِسُوءِ مَوْقِفِي أَوْ تُدْرِكُهُ الرِّقَّةُ عَلَيَّ لِسُوءِ
حَالِي فَيَنَالَنِي مِنْهُ بِدَعْوَةٍ هِيَ أَسْمَعُ لَدَيْكَ مِنْ
دُعَائِي أَوْ شَفَاعَةٍ أَوْكَدُ عِنْدَكَ مِنْ شَفَاعَتِي
تَكُونُ بِهَا نَجَاتِي مِنْ غَضَبِكَ وَفَوْزَتِي بِرِضَاكَ

And I offer unto Thee O Lord my promise that I will not return to what Thou hatest; and my guarantee, that I will not go back to what Thou disapprovest; and my covenant, *that I will give up all acts of disobedience unto Thee.*

O Lord verily Thou knowest better what I have done, therefore forgive me what Thou knowest; and with Thy power turn me to what Thou lovest.

O Lord, I am under obligations some of which I do remember, and some of which I have forgotten, but all of them are before Thy eye which doth not sleep, and before Thy knowledge which doth not forget; therefore give compensation to those that are entitled to it from me and remove from me the burden of those (obligations), and lighten for me their weight, and guard me from going near* the like of them again.

O Lord, and verily I cannot be faithful to my repentance save with Thy protection; nor can I withhold myself from transgressions, but with Thy power. Therefore strengthen me with a sufficient strength, and guard me with effectual protection.

O Lord whatever creature repenteth unto Thee, and he in Thy secret knowledge, is (sure) to violate his (oaths of) repentance and return to his sin and transgression, then, verily I crave Thy protection against being like this.

Therefore let this my repentance be a penitence after which I may have no need to repent—a repentance causing obliteration of what is past, and safety in what remaineh (yet.)

O Lord I apologise unto Thee for my ignorance, and ask Thy pardon for my evil actions; therefore admit me into the protection of Thy mercy, with thy grace; and cover me with the covering of Thy security, with Thy favour.

O Lord, I repent unto Thee of every thing (which contradicteth Thy will, or which hath forfeited Thy love) of the thoughts of my mind, and glances of my eye, and utterances

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* committing.

وَلَكَ يَا رَبِّ شَرْطِي أَلَّا أَعُودَ فِي مَكْرُوهِكَ وَضَمَانِي أَلَّا أَرْجِعَ فِي
مَذْمُومِكَ وَعَهْدِي أَنْ أَهْجُرَ جَمِيعَ مَعَاصِيكَ اللَّهُمَّ إِنَّكَ
أَعْلَمُ بِمَا عَمِلْتُ فَاغْفِرْ لِي مَا عَلِمْتَ وَاصْرِفْنِي بِقُدْرَتِكَ إِلَى
مَا أَحْبَبْتَ اللَّهُمَّ وَعَلَيَّ تَبِعَاتٌ قَدْ حَفِظْتُهُنَّ وَتَبِعَاتٌ قَدْ نَسِيتُهُنَّ
وَكُلُّهُنَّ بِعَيْنِكَ الَّتِي لَا تَنَامُ وَعِلْمِكَ الَّذِي لَا يَنْسَى فَعَوِّضْ
مِنْهَا أَهْلَهَا وَاحْطُطْ عَنِّي وِزْرَهَا وَخَفِّفْ عَنِّي ثِقْلَهَا وَاعْصِمْنِي
مِنْ أَنْ أُقَارِفَ مِثْلَهَا اللَّهُمَّ وَإِنَّهُ لَا وَفَاءَ لِي بِالتَّوْبَةِ إِلَّا بِعِصْمَتِكَ
وَلَا اسْتِمْسَاكَ بِي عَنِ الْخَطَايَا إِلَّا عَنْ قُوَّتِكَ فَقَوِّنِي بِقُوَّةٍ
كَافِيَةٍ وَتَوَلَّنِي بِعِصْمَةٍ مَانِعَةٍ اللَّهُمَّ وَأَيُّمَا عَبْدٍ تَابَ إِلَيْكَ وَهُوَ
فِي عِلْمِ الْغَيْبِ عِنْدَكَ فَاسِخٌ لِتَوْبَتِهِ وَعَائِدٌ فِي ذَنْبِهِ وَخَطِيئَتِهِ
فَإِنِّي أَعُوذُ بِكَ أَنْ أَكُونَ كَذَلِكَ فَاجْعَلْ تَوْبَتِي هَذِهِ
تَوْبَةً لَا أَحْتَاجُ بَعْدَهَا إِلَى تَوْبَةٍ تَوْبَةً مُوجِبَةً لِمَحْوِ مَا سَلَفَ
وَالسَّلَامَةِ فِيمَا بَقِيَ اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِنْ جَهْلِي وَأَسْتَوْهِبُكَ
سُوءَ فِعْلِي فَاضْمُمْنِي إِلَى كَنَفِ رَحْمَتِكَ تَطَوُّلًا وَاسْتُرْنِي بِسِتْرِ
عَافِيَتِكَ تَفَضُّلًا اللَّهُمَّ وَإِنِّي أَتُوبُ إِلَيْكَ مِنْ كُلِّ مَا خَالَفَ
إِرَادَتَكَ أَوْ زَالَ عَنْ مَحَبَّتِكَ مِنْ خَطَرَاتِ قَلْبِي وَلَحَظَاتِ عَيْنِي

And asked Thy deliverance from the greatest sin of those into which he fell with Thy knowledge, and from the worst of such as disgraced him in respect of Thy command, the pleasures of which sins deserted him and passed away, and the penalty of which stayed and became permanent.

He doth not deny Thy Justice O Lord, if Thou punish him, nor doth he consider Thy forgiveness great if Thou forgive him and pity him; for verily Thou art the Gracious Master, who doth not deem it difficult to forgive great sins.

Therefore Behold O Lord, here I am. I have come to *Thee in prayer in obedience to Thy command expecting the* fulfilment of Thy promise, wherein Thou hast promised to answer; for Thou hast said: "Call upon me, I will hearken unto you:"[1].

Therefore bless, O Lord, Mohammad and his 'Al (family) and grant me Thy pardon, as I have come to Thee with confession; and raise me from the stumbling block of sin, as I have humbled my spirit before Thee; and hide me with Thy covering as Thou hast delayed to wreak vergeance on me.

O Lord and confirm my resolution to obey Thee, and strengthen my insight in adoring Thee and give me grace for actions that may wash off the taint of guilt from me: and let me die in Thy creed and the creed of Thy Apostle Mohammad (peace be on him) when Thou makest me to die.

O Lord I repent unto Thee, in this my situation, of my great sins and the small, of the open wrongs and the hidden ones and my old errors and those that are recent with the repentance of him who would not even talk to his soul, of disobedience, nor ever think of returning to any sin.

And verily Thou hast said O Lord, in Thy Mighty Book, that "Thou acceptest repentance from Thy creatures, and forgivest sins, and that Thou lovest those who repent;"[2] therefore accept my repentance as Thou hast promised, and forgive my sins as Thou hast guaranteed, and grant me Thy love as Thou hast agreed.

1. the Quran chap 40 verse 62.
2. ditto ditto chap 1 verse 222

واستغاث بك من عظيم ما وقع به في علمك وقبيح ما فضحه في

حكمك من ذنوب ادبرت لذّاتها فذهبت واقامت تبعاتها

فلزمت لا ينكر يا الٰهي عدلك ان عاقبته ولا يستعظم عفوك

ان عفوت عنه ورحمته لانك الرّبّ الكريم الّذي لا يتعاظمه

غفران الذّنب العظيم اللّهمّ فها انا ذا قد جئتك مطيعاً لامرك

فيما امرت به من الدّعاء متنجّزاً وعدك فيما وعدت به من الاجابة

اذ تقول ادعوني استجب لكم اللّهمّ فصلّ على محمّد وآله والقني

بمغفرتك كما لقيتك باقراري وارفعني عن مصارع الذّنوب كما

وضعت لك نفسي واسترني بسترك كما تأنّيتني عن الانتقام منّي

اللّهمّ وثبّت في طاعتك نيّتي واحكم في عبادتك بصيرتي و

وفّقني من الاعمال لما تغسل به دنس الخطايا عنّي وتوفّني على

ملّتك وملّة نبيّك محمّد عليه السّلام اذا توفّيتني اللّهمّ انّي

اتوب اليك في مقامي هذا من كبائر ذنوبي وصغائرها وبواطن

سيّئاتي وظواهرها وسوالف زلّاتي وحوادثها توبة من لا يحدّث

نفسه بمعصية ولا يضمر ان يعود في خطيئة وقد قلت يا الٰهي في

محكم كتابك انّك تقبل التّوبة عن عبادك وتعفو عن

السّيّئات وتحبّ التّوّابين فاقبل توبتي كما وعدت واعف

عن سيّئاتي كما ضمنت واوجب لي محبّتك كما شرطت

31. A prayer wherein he mentioneth repentance and beggeth grace to repent.

O Lord whom the praise of those that praise, cannot describe; and O Thou beyond whom the hopes of such as hope, cannot go; and O Thou with whom the reward of the righteous is not lost; and O Thou who art the object of fear for the devout; and O Thou who art the extremity of dread to the pious, this is the position of one whom the hands of sin have suddenly seized, and who is pulled by the reins of guilt, and over whom Satan hath prevailed;

So he entirely failed to do what Thou hast commanded, by omitting to perform it, and lingered fondly in what Thou hast prohibited like one ignorant of Thy power over him, or like the one who denys Thy precious benevolence to him:

Till the eyes of guidence opened for him, and the clouds of blindness dispersed from him, when he fully realised what injustice he had done to his soul, and thought of that in which he had opposed his Creator:

So he saw the heinousness of his guilt in all its magnitude, and the greatness of his opposition in its full enormity.

Therefore he turned towards Thee hoping for Thy (favour) and feeling shame before Thee; and directed his inclination unto Thee, trusting in Thee truly, owing to his longing, and turned towards Thee sincerely on account of his fear; his longing being free from every thing longed for except Thee; and his fear of every dreaded object, save Thee being removed:

Therefore he stood up in Thy presence, supplicating; and bent his eyes towards the earth, meekly; and bowed his head to Thy Majesty, humbly, and in lowliness of spirit made confession unto Thee of his secret, which Thou knowest better than he; and in humility enumerated his sins, which Thou hast numbered:

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي ذِكْرِ التَّوْبَةِ وَطَلَبِهَا

اَللّٰهُمَّ يَا مَنْ لَا يَصِفُهُ نَعْتُ الْوَاصِفِينَ وَيَا مَنْ لَا يُجَاوِزُهُ رَجَاءُ
الرَّاجِينَ وَيَا مَنْ لَا يَضِيعُ لَدَيْهِ أَجْرُ الْمُحْسِنِينَ وَيَا مَنْ هُوَ مُنْتَهَى
خَوْفِ الْعَابِدِينَ وَيَا مَنْ هُوَ غَايَةُ خَشْيَةِ الْمُتَّقِينَ هٰذَا مَقَامُ مَنْ
تَدَاوَلَتْهُ أَيْدِي الذُّنُوبِ وَقَادَتْهُ أَزِمَّةُ الْخَطَايَا وَاسْتَحْوَذَ
عَلَيْهِ الشَّيْطَانُ فَقَصَّرَ عَمَّا أَمَرْتَ بِهِ تَفْرِيطاً وَتَعَاطَى مَا نَهَيْتَ عَنْهُ
تَغْرِيراً كَالْجَاهِلِ بِقُدْرَتِكَ عَلَيْهِ أَوْ كَالْمُنْكِرِ فَضْلَ إِحْسَانِكَ
إِلَيْهِ حَتَّى إِذَا انْفَتَحَ لَهُ بَصَرُ الْهُدَى وَتَقَشَّعَتْ عَنْهُ سَحَائِبُ الْعَمَى
أَحْصَى مَا ظَلَمَ بِهِ نَفْسَهُ وَفَكَّرَ فِيمَا خَالَفَ بِهِ رَبَّهُ فَرَأَى كَبِيرَ
عِصْيَانِهِ كَبِيراً وَجَلِيلَ مُخَالَفَتِهِ جَلِيلاً فَأَقْبَلَ نَحْوَكَ مُؤَمِّلاً لَكَ
مُسْتَحْيِياً مِنْكَ وَوَجَّهَ رَغْبَتَهُ إِلَيْكَ ثِقَةً بِكَ فَأَمَّكَ بِطَمَعِهِ
يَقِيناً وَقَصَدَكَ بِخَوْفِهِ إِخْلَاصاً قَدْ خَلَا طَمَعُهُ مِنْ كُلِّ
مَطْمُوعٍ فِيهِ غَيْرِكَ وَأَفْرَخَ رَوْعُهُ مِنْ كُلِّ مَحْذُورٍ مِنْهُ سِوَاكَ
فَمَثَلَ بَيْنَ يَدَيْكَ مُتَضَرِّعاً وَغَمَّضَ بَصَرَهُ إِلَى الْأَرْضِ مُتَخَشِّعاً
وَطَأْطَأَ رَأْسَهُ لِعِزَّتِكَ مُتَذَلِّلاً وَأَبَثَّكَ مِنْ سِرِّهِ مَا أَنْتَ
أَعْلَمُ بِهِ مِنْهُ خُضُوعاً وَعَدَّدَ مِنْ ذُنُوبِهِ مَا أَنْتَ أَحْصَى لَهَا خُشُوعاً

30. He prayeth for help in repaying debt.

O Lord bless Mohammad and his 'Al (family), and give me security from a debt, which causes my countenance to fade, and on account of which my wits are confounded, and by reason of which my mind is perplexed, and owing to uniform continuance of which my toil is prolonged.

I seek Thy protection O Lord, against the sadness of debt and its care, and anxiety of debt and its sleeplessness; therefore bless Mohammad and his 'Al (family) and protect me from it: and of Thee do I seek deliverance from its disgrace in this life, and penalty after death; therefore bless Mohammad and his 'Al (family), and deliver me from it, with an excellent prosperity or sufficiency.

O Lord bless Mohammad and his 'Al (family) and restrain me from extravagance and excess, and correct me with generosity and economy; and teach me the (secret of) accurate (valuation of money), and graciously restrict me from dissipation; and let my sustenance flow from honest sources, and direct my expenditure in matters of righteousness; and keep off from me the wealth that would create in me conceit, or lead me to disobedience, or which would induce me to stubbornly resist authority.

O Lord make me love the company of the poor[1] and help me in associating with them, with abundant patience; and whatever Thou hast denied me of the goods of this mortal world, be pleased to store them up for me in Thy everlasting stores; and let what Thou hast conferred on me of its trash, and hast bestowed upon me of its goods, be a means of helping me to reach Thy neighbourhood, and a step[2] in Thy direction, and a means of entrance to Thy Paradise, Verily Thou art the Possessor of Great Kindness, and Thou art Generous and Bountiful.

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(1) Lit. needy.
(2) Lit link, a means of connection.

وكان من دعائه عليه السلام في المعونة على قضاء الدين

اللهم صل على محمد وآله وهب لي العافية من دين تخلق به
وجهي ويحار فيه ذهني ويتشعب له فكري ويطول بممارسته
شغلي وأعوذ بك يا رب من هم الدين وفكره وشغل الدين
وسهره فصل على محمد وآله وأعذني منه وأستجير بك يا رب من
ذلته في الحياة ومن تبعته بعد الوفاة فصل على محمد وآله و
أجرني منه بوسع فاضل أو كفاف واصل اللهم صل على محمد
وآله واحجبني عن السرف والازدياد وقومني بالبذل والاقتصاد
وعلمني حسن التقدير واقبضني بلطفك عن التبذير وأجر
من أسباب الحلال أرزاقي ووجه في أبواب البر إنفاقي وازو
عني من المال ما يحدث لي مخيلة أو تأديا إلى بغي أو ما أتعقب
منه طغيانا اللهم حبب إلي صحبة الفقراء وأعني على
صحبتهم بحسن الصبر وما زويت عني من متاع الدنيا الفانية
فاذخره لي في خزائنك الباقية واجعل ما خولتني من حطامها
وعجلت لي من متاعها بلغة إلى جوارك ووصلة إلى قربك وذريعة
إلى جنتك إنك ذو الفضل العظيم وأنت الجواد الكريم

29. His prayer, when in straightened circumstances.

O Lord verily Thou didst try us in our means of support when we failed to trust Thee ; and in the length of our lives with far-reaching hopes; till we sought for Thy sustenance, from receipients of sustenance and our expectations made us covet the age of those having longevity.

Therefore bless Mohammad and his 'Al (family) and grant us a sincere faith whereby to deliver us from the toil of earning a living, and inspire us with pure confidence whereby to protect us from the hardships of fatigue :

And let what Thou hast explained of Thy promises, in Thy revelation, reinforced with Thy oath, in Thy Book, be a perfect check to our anxiety about livelihood which Thou hast undertaken to provide, and restrain us from undertaking to secure that, a sufficiency of which Thou hast guaranteed.:

For, Thou hast said, and Thy saying is right and most true ; and sworn, and Thy oath is most righteous and faithful (saying), " And in the sky is your subsistence and what you have been promised," and Thou hast added, " And by the Lord then of heaven and earth* it† is as true as that you speak."

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† The quotation is from the Quran Chapter 51 verses 22 and 23.

This oath is meant for the confirmation of truth, as you are wont to confirm things among yourselves by an oath.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا قُتِّرَ عَلَيْهِ الرِّزْقُ

اَللّٰهُمَّ إِنَّكَ ابْتَلَيْتَنَا فِي أَرْزَاقِنَا بِسُوءِ الظَّنِّ وَفِي آجَالِنَا
بِطُولِ الْأَمَلِ حَتَّى الْتَمَسْنَا أَرْزَاقَكَ مِنْ عِنْدِ الْمَرْزُوقِينَ وَطَمِعْنَا
بِآمَالِنَا فِي أَعْمَارِ الْمُعَمَّرِينَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لَنَا يَقِينًا
صَادِقًا تَكْفِينَا بِهِ مِنْ مَؤُونَةِ الطَّلَبِ وَأَلْهِمْنَا ثِقَةً خَالِصَةً تُعْفِينَا
بِهَا مِنْ شِدَّةِ النَّصَبِ وَاجْعَلْ مَا صَرَّحْتَ بِهِ مِنْ عِدَتِكَ فِي
وَحْيِكَ وَأَتْبَعْتَهُ مِنْ قَسَمِكَ فِي كِتَابِكَ قَاطِعًا لِاهْتِمَامِنَا بِالرِّزْقِ
الَّذِي تَكَفَّلْتَ بِهِ وَحَسْمًا لِلِاشْتِغَالِ بِمَا ضَمِنْتَ الْكِفَايَةَ لَهُ
فَقُلْتَ وَقَوْلُكَ الْحَقُّ الْأَصْدَقُ وَأَقْسَمْتَ وَقَسَمُكَ الْأَبَرُّ الْأَوْفَى وَ
فِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ثُمَّ قُلْتَ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ
إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ

28. He crieth out for assistance to the Almighty God.

O Lord I have sincerely turned unto Thee by cutting myself off from others, and have come into Thy presence with my whole (soul), and have turned away my face from him who is in need of Thy bounty, and have withdrawn my request from him who is not independent of Thy favour, and have discovered that the application of the needy to the needy is foolish and an error of reason; for many a man have I seen O Lord, who applied for honour to another than Thee and was disgraced; and aimed at prosperity through some one else besides Thee, and was reduced to want; and strove for exaltation, and was humbled: So that a cautious man reformed himself by observing their example: for his taking heed benefited him and his choice directed him in the path of righteousness.

And Thou, O my Master, art the one of whom favors are requested by me in preference to all others to whom petitions are made and Thou, of all those to whom people address their prayers, art the satisfier of my need; my petition is particularly directed to Thee in preference to every one else who is prayed to.

I do not associate with Thee any one, in my hope; and none is united with Thee in my prayer, nor does my supplication include any other than Thee. To Thee alone my Lord belongeth (the absolute) unity of number,[1] and the exercise of eternal authority, and the excellence of power and strength, and the rank of exaltation and diginity:

And every one besides Thee, is an object of pity throughout his life, subordinate in his affair, a subject as regards his condition, changing in his circumstances, altering in qualities: But Thou art far exalted above having similars and opposites, and far more glorious than having peers and equals; therefore Thou art Holy; there is no God but Thee.

(1) i, e, in the case of others the unity is only relative as for instance, the unity of the individual in relation to the species.

وكان من دعائه عليه السلام متفزعا الى الله عز وجل

اللهم اني اخلصت بانقطاعي اليك واقبلت بكلي عليك و
صرفت وجهي عمن يحتاج الى رفدك وقلبت مسئلتي عمن لم
يستغن عن فضلك ورايت ان طلب المحتاج الى المحتاج سفه من رايه
وضلة من عقله فكم قد رايت يا الهي من اناس طلبوا العز
بغيرك فذلوا وراموا الثروة من سواك فافتقروا وحاولوا
الارتفاع فاتضعوا فصح بمعاينة امثالهم حازم وفقه اعتباره
وارشده الى طريق صوابه اختياره فانت يا مولاي دون كل
مسئول موضع مسئلتي ودون كل مطلوب اليه ولي حاجتي انت
المخصوص قبل كل مدعو بدعوتي لا يشركك احد في رجائي
ولا يتفق احد معك في دعائي ولا ينظمه واياك ندائي لك
يا الهي وحدانية العدد وملكة القدرة الصمد وفضيلة
الحول والقوة ودرجة العلو والرفعة ومن سواك مرحوم في
عمره مغلوب على امره مقهور على شانه مختلف الحالات
متنقل في الصفات فتعاليت عن الاشباه والاضداد
وتكبرت عن الامثال والانداد فسبحانك لا اله
الا انت

And if Thou will to terminate his career in bliss, and decree for him martyrdom, then let it be after he has uprooted Thy enemy by slaughter, and after he has accomplished his efforts in capturing them, and after the Moslem boundaries have become safe, and after Thy enemy has turned his back, and is routed.

O Lord and whatever Moslem succeeds a warrior or guards in his house; or looks after those left behind, in his absence; or helps him with a portion of his property; or assists him with provisions; or encourages him to fight for faith; or follows him in his undertaking, by inviting (others to joine him ;* or guards his honour in his absence; then, be pleased to reward the latter like the former, weight for weight, and bulk for bulk; and recompense him for his deed with an immediate compensation, whereby he may quickly gain the benefit of what he advanced, and the pleasure of what he performed, till time bring him to what Thou hast prepared for him out of Thy Grace, and provided for him out of Thy Bounty.

And whatever Moslem felt sad for the cause of Islam and its followers, and grew sorry at the gathering of pagans against them, and therefore resolved to fight, or determined to wage religious war, but weakness compelled him to sit down, or poverty delayed him, or some occurrence detained him from it, or some obstruction made its appearance side by side with his resolution, be pleased O Lord to write down his name, among the devout, and entitle him to the reward of those who fought for faith, and place him in the rank of martyrs and the righteous.

O Lord bless Mohammad, Thy Servant and Thy Apostle, and his 'Al (family) with a blessing far exalted above other blessings, far superior to compliments, having no limit to its duration, no termination to its numbers, like the most perfect of Thy favours on any of Thy friends: Verily Thou art the most Praiseworthy Giver, the Originator, the Repeater the Best doer of what Thou willest.

* It may also mean by praying for him.

فَإِنْ خَتَمْتَ لَهُ بِالسَّعَادَةِ وَقَضَيْتَ لَهُ بِالشَّهَادَةِ فَبَعْدَ أَنْ يَجْتَاحَ
عَدُوَّكَ بِالْقَتْلِ وَبَعْدَ أَنْ يَجْهَدَ بِهِمُ الْأَسْرُ وَبَعْدَ أَنْ تَأْمَنَ أَطْرَافُ
الْمُسْلِمِينَ وَبَعْدَ أَنْ يُوَلِّيَ عَدُوُّكَ مُدْبِرِينَ اللّٰهُمَّ وَأَيُّمَا مُسْلِمٍ
خَلَفَ غَازِيًا أَوْ مُرَابِطًا فِي دَارِهِ أَوْ تَعَهَّدَ خَالِفِيهِ فِي غَيْبَتِهِ أَوْ أَعَانَهُ
بِطَائِفَةٍ مِنْ مَالِهِ أَوْ أَمَدَّهُ بِعِتَادٍ أَوْ شَحَذَهُ عَلَى جِهَادٍ أَوْ أَتْبَعَهُ فِي
وَجْهِهِ دَعْوَةً أَوْ رَعَى لَهُ مِنْ وَرَائِهِ حُرْمَةً فَأَجِرْ لَهُ مِثْلَ أَجْرِهِ
وَزْنًا بِوَزْنٍ وَمِثْلًا بِمِثْلٍ وَعَوِّضْهُ مِنْ فِعْلِهِ عِوَضًا حَاضِرًا يَتَعَجَّلُ
بِهِ نَفْعَ مَا قَدَّمَ وَسُرُورَ مَا أَتَى بِهِ إِلَى أَنْ يَنْتَهِيَ بِهِ الْوَقْتُ إِلَى مَا
أَجْرَيْتَ لَهُ مِنْ فَضْلِكَ وَأَعْدَدْتَ لَهُ مِنْ كَرَامَتِكَ اللّٰهُمَّ وَأَيُّمَا
مُسْلِمٍ أَهَمَّهُ أَمْرُ الْإِسْلَامِ وَأَحْزَنَهُ تَحَزُّبُ أَهْلِ الشِّرْكِ
عَلَيْهِمْ فَنَوَى غَزْوًا أَوْ هَمَّ بِجِهَادٍ فَقَعَدَ بِهِ ضَعْفٌ أَوْ أَبْطَأَتْ بِهِ فَاقَةٌ
أَوْ أَخَّرَهُ عَنْهُ حَادِثٌ أَوْ عَرَضَ لَهُ دُونَ إِرَادَتِهِ مَانِعٌ فَاكْتُبِ اسْمَهُ
فِي الْعَابِدِينَ وَأَوْجِبْ لَهُ ثَوَابَ الْمُجَاهِدِينَ وَاجْعَلْهُ فِي نِظَامِ الشُّهَدَاءِ
وَالصَّالِحِينَ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَآلِ مُحَمَّدٍ
صَلٰوةً عَالِيَةً عَلَى الصَّلَوَاتِ مُشْرِفَةً فَوْقَ التَّحِيَّاتِ لَا يَنْتَهِي
أَمَدُهَا وَلَا يَنْقَطِعُ عَدَدُهَا كَأَتَمِّ مَا مَضَى مِنْ صَلَوَاتِكَ عَلَى أَحَدٍ
مِنْ أَوْلِيَائِكَ إِنَّكَ الْمَنَّانُ الْحَمِيدُ الْمُبْدِئُ الْمُعِيدُ الْفَعَّالُ
لِمَا تُرِيدُ

O Lord deprive[1] their hearts of (the feeling of) security, and their bodies of strength, and make their minds forgetful of tricks, and render their limbs too weak to fight with foot-soldiers, and terrify them so as to keep away from combating with the brave, and raise against them a host of angels armed with one of Thy torments, like what thou didst on the day of Badr;[2] cut off thereby their root, and reap off their pomp and scatter their gathering.

O Lord mix their waters with pestilence, and their foods with diseases; and afflict the soil of their cities with sinking, and let them be amply pelted with missiles, and visit them with droughts, and place their sustenance in the most barren regions of Thy earth, and farthest removed from them, and the most inaccessible of regions to them;[3] and afflict them with perpetual hunger, and painful distemper.

O Lord, and whatever warrior of Thy faith fights with them, or soldier from among the followers of Thy Laws wages whar on them, in order to exalt Thy faith, and strengthen Thy fost, and amplify Thy share, then be pleased to give him acility, and supply him with means, and aid him with success, and choose for him comrades, and strengthen his back, and confer on him abundance of provisions, and bless him with happiness and quench in him the fire of (wordly) desires, and deliver him from sadness of solitude, and make him forget the remembrance of family and offsping, and bless him with a righteous intention, and guard him with safety, and let peace be his companion, and protect him from cowardice, and inspire him with courage, and give him hardiness, and assist him with victory, and teach him (virtuous) ways and practices, and guide him in command, and cast off from him ostentation and deliver him from aiming at publicity; and let his thought, his speech, his moving and his staying be in Thee, and for Thee:

And when he meets Thy enemy and his, then cause them to diminish in his sight, and degrade their pomp in his mind; and give him power over them, and do not give them power over him:

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1. Lit. empty, make empty.

2. The first battle between the Arab Pagans and Moslem in which the latter were victorious.

3. According to another reading the meaning will be —
And deny all earthly strongholds to them.

اللّهُمَّ اخْلُ قُلُوبَهُمْ مِنَ الْأَمَنَةِ وَأَبْدَانَهُمْ مِنَ الْقُوَّةِ وَأَذْهِلْ قُلُوبَهُمْ
عَنِ الْاِحْتِيَالِ وَأَوْهِنْ أَرْكَانَهُمْ عَنْ مُنَازَلَةِ الرِّجَالِ وَجَبِّنْهُمْ عَنْ
مُقَارَعَةِ الْأَبْطَالِ وَابْعَثْ عَلَيْهِمْ جُنْدًا مِنْ مَلَائِكَتِكَ بِبَأْسٍ مِنْ
بَأْسِكَ كَفِعْلِكَ يَوْمَ بَدْرٍ تَقْطَعُ بِهِ دَابِرَهُمْ وَتَحْصُدُ بِهِ شَوْكَتَهُمْ
وَتُفَرِّقُ بِهِ عَدَدَهُمْ اللّهُمَّ وَامْزُجْ مِيَاهَهُمْ بِالْوَبَاءِ وَأَطْعِمَتَهُمْ
بِالْأَدْوَاءِ وَارْمِ بِلَادَهُمْ بِالْخُسُوفِ وَأَلِحَّ عَلَيْهَا بِالْقُذُوفِ وَافْرَعْهَا
بِالْمُحُولِ وَاجْعَلْ مِيَرَهُمْ فِي أَحَصِّ أَرْضِكَ وَأَبْعَدِهَا عَنْهُمْ وَامْنَعْ
حُصُونَهَا مِنْهُمْ أَصِبْهُمْ بِالْجُوعِ الْمُقِيمِ وَالسُّقْمِ الْأَلِيمِ اللّهُمَّ وَأَيُّمَا غَازٍ
غَزَاهُمْ مِنْ أَهْلِ مِلَّتِكَ أَوْ مُجَاهِدٍ جَاهَدَهُمْ مِنْ أَتْبَاعِ سُنَّتِكَ
لِيَكُونَ دِينُكَ الْأَعْلَى وَحِزْبُكَ الْأَقْوَى وَحَظُّكَ الْأَوْفَى فَلَقِّهِ
الْيُسْرَ وَهَيِّئْ لَهُ الْأَمْرَ وَتَوَلَّهُ بِالنُّجْحِ وَتَخَيَّرْ لَهُ الْأَصْحَابَ وَاسْتَقْوِ لَهُ
الظَّهْرَ وَأَسْبِغْ عَلَيْهِ فِي النَّفَقَةِ وَمَتِّعْهُ بِالنَّشَاطِ وَأَطْفِ عَنْهُ حَرَارَةَ الشَّوْقِ
وَأَجِرْهُ مِنْ غَمِّ الْوَحْشَةِ وَأَنْسِهِ ذِكْرَ الْأَهْلِ وَالْوَلَدِ وَأْثُرْ لَهُ حُسْنَ النِّيَّةِ
وَتَوَلَّهُ بِالْعَافِيَةِ وَأَصْحِبْهُ السَّلَامَةَ وَأَعْفِهِ مِنَ الْجُبْنِ وَأَلْهِمْهُ الْجُرْأَةَ
وَارْزُقْهُ الشِّدَّةَ وَأَيِّدْهُ بِالنُّصْرَةِ وَعَلِّمْهُ السِّيَرَ وَالسُّنَنَ وَسَدِّدْهُ
فِي الْحُكْمِ وَاعْزِلْ عَنْهُ الرِّيَاءَ وَخَلِّصْهُ مِنَ السُّمْعَةِ وَاجْعَلْ فِكْرَهُ وَذِكْرَهُ
وَظَعْنَهُ وَإِقَامَتَهُ فِيكَ وَلَكَ فَإِذَا صَافَّ عَدُوَّكَ وَعَدُوَّهُ فَقَلِّلْهُمْ
فِي عَيْنِهِ وَصَغِّرْ شَأْنَهُمْ فِي قَلْبِهِ وَأَدِلْ لَهُ مِنْهُمْ وَلَا تُدِلْهُمْ مِنْهُ

course and cut off from them reinforcement, and diminish their number, and fill their hearts with awe, and prevent their hands from stretching, and cleave their tongues (so as to render them) speechless; and disperse by means of them, those behind them[1], and punish those that follow them; and frustrate, with their disgrace, the ambitions of those after them.

O Lord render barren the wombs of their women, and make dry the loins of their men and stop the breeding of their beasts and cattle; neither let their sky rain, nor let their earth put forth vegetation, and strengthen thereby O Lord the power of the Moslems, and fortify their cities, and multiply their wealth and relieve them from fighting for Thy worship; and from their (duties of) defence to commune with Thee in solitude; till none be adored in regions of the earth except Thee, and no forehead be placed on the dust for any one but Thee.

O Lord fight at every frontier of the Moslems against such of the pagans as are adjacent to them, and reinforce them with hosts of angels, from Thee, till the infidles be driven to the extremity of land; be either killed in Thy earth and captured, or they acknowledge that Thou art God, there is no God but Thee; Thou art alone having no partner!

O Lord include in this (request) Thy enemies in the different countries of India, Rome (Greece), Turkistan, Kharz, Abyssinia, Nubia, Zanzibar, Sicily, and (country of) the Dalamites, and all other pagan nations whose names and descriptions are unknown, and Thou hast, exhaustively counted them with Thy knowledge and art informed of them by Thy power.

O Lord engage the infidles with infidles so as to prevent them from coming into contact with Moslem frontiers, and afflict them with decrease to restrain them from injuring the Moslems; and by creating dissension restrain the pagans from mustering against them.

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1. i. e those coming behind to reinforce the enemy.

واقطع عنهم المدد وانقص منهم العدد واملأ أفئدتهم
الرعب واقبض أيديهم عن البسط واخزم ألسنتهم عن النطق
وشرد بهم من خلفهم ونكل بهم من وراءهم واقطع بخزيهم
أطماع من بعدهم اللهم عقم أرحام نسائهم ويبس أصلاب
رجالهم واقطع نسل دوابهم وأنعامهم لا تأذن لسمائهم في
قطر ولا لأرضهم في نبات اللهم وقو بذلك محال أهل
الإسلام وحصن به ديارهم وثمر به أموالهم وفرغهم عن
محاربتهم لعبادتك وعن منابذتهم للخلوة بك حتى لا يعبد
في بقاع الأرض غيرك ولا تعفر لأحد منهم جبهة دونك
اللهم اغز بكل ناحية من المسلمين على من بإزائهم من
المشركين وامددهم بملائكة من عندك مردفين حتى يكشفوهم
إلى منقطع التراب قتلا في أرضك وأسرا أو يقروا بأنك
أنت الله الذي لا إله إلا أنت وحدك لا شريك لك اللهم واعمم بذلك
أعداءك في أقطار البلاد من الهند والروم والترك والخزر والحبش و
النوبة والزنج والسقالبة والديالمة وسائر أمم الشرك الذين تخفى
أسماؤهم وصفاتهم وقد أحصيتهم بمعرفتك وأشرفت عليهم بقدرتك
اللهم اشغل المشركين بالمشركين عن تناول أطراف المسلمين
وخذهم بالنقص عن تنقصهم وثبطهم بالفرقة عن الاحتشاد عليهم

27. A prayer for keepers of the marches.

O Lord bless Mohammad and his 'Al (family) and fortify the Moslem frontiers with Thy Majesty, and support their defenders with Thy strength, and lavish gifts on them out of Thy bounty.

O Lord bless Mohammad and his 'Al (family) and increase their number, and sharpen their weapons, and guard their surroundings, and protect their environs, and keep their company united, and regulate their business, and let their (supply of) provisions be uninterrupted, and Thyself alone look after their affairs, and strengthen them with victory and help them with fortitude, and be kind in devising stratagem for them.

O Lord bless Mohammad and his 'Al (family), and make them know what they are ignorant of, and teach them what they do not know, and show them what they do not see.

O Lord bless Mohammad and his 'Al (family), and make them forget, when they meet the enemy, the rememberance of their worldly concerns which are superlatively deceptive and vain; and obliterate from their mind the reminiscences of tempting wealth, and let the Paradise be opposite their eyes, and reveal to their vision what Thou hast provided therein, of everlasting mansions and abodes of bliss, and beautiful Hooris, and rivers in which various sorts of drinks flow, and trees laden with varieties of fruit, so that none of them may anxiously think of turning his back, nor may his soul suggest to him to flee from his antagonist.

O Lord by this means defeat their enemy, and cut off their nails, and create separation between them and their weapons, and root out firmness from their hearts, and interpose distance between them and their provisions, and perplex them in their paths, and lead them astray from the direct

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِأَهْلِ الثُّغُوْرِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَحَصِّنْ ثُغُوْرَ الْمُسْلِمِيْنَ بِعِزَّتِكَ وَ
وَأَيِّدْ حُمَاتَهَا بِقُوَّتِكَ وَأَسْبِغْ عَطَايَاهُمْ مِنْ جِدَتِكَ اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَكَثِّرْ عِدَّتَهُمْ وَاشْحَذْ أَسْلِحَتَهُمْ وَاحْرُسْ
حَوْزَتَهُمْ وَامْنَعْ حَوْمَتَهُمْ وَأَلِّفْ جَمْعَهُمْ وَدَبِّرْ أَمْرَهُمْ
وَوَاتِرْ بَيْنَ مِيَرِهِمْ وَتَوَحَّدْ بِكِفَايَةِ مُؤَنِهِمْ وَاعْضُدْهُمْ
بِالنَّصْرِ وَأَعِنْهُمْ بِالصَّبْرِ وَالْطُفْ لَهُمْ فِي الْمَكْرِ اَللّٰهُمَّ صَلِّ
عَلٰى مُحَمَّدٍ وَآلِهِ وَعَرِّفْهُمْ مَا يَجْهَلُوْنَ وَعَلِّمْهُمْ مَا لَا يَعْلَمُوْنَ
وَبَصِّرْهُمْ مَا لَا يُبْصِرُوْنَ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَأَنْسِهِمْ
عِنْدَ لِقَائِهِمُ الْعَدُوَّ ذِكْرَ دُنْيَاهُمُ الْخَدَّاعَةِ الْغَرُوْرِ وَامْحُ
عَنْ قُلُوْبِهِمْ خَطَرَاتِ الْمَالِ الْفَتُوْنِ وَاجْعَلِ الْجَنَّةَ نَصْبَ
أَعْيُنِهِمْ وَلَوِّحْ مِنْهَا لِأَبْصَارِهِمْ مَا أَعْدَدْتَ فِيْهَا مِنْ مَسَاكِنِ
الْخُلْدِ وَمَنَازِلِ الْكَرَامَةِ وَالْحُوْرِ الْحِسَانِ وَالْأَنْهَارِ الْمُطَّرِدَةِ
بِأَنْوَاعِ الْأَشْرِبَةِ وَالْأَشْجَارِ الْمُتَدَلِّيَةِ بِصُنُوْفِ الثَّمَرِ حَتّٰى لَا يَهُمَّ
أَحَدٌ مِنْهُمْ بِالْإِدْبَارِ وَلَا يُحَدِّثَ نَفْسَهُ عَنْ قِرْنِهِ بِفِرَارٍ اَللّٰهُمَّ
افْلُلْ بِذٰلِكَ عَدُوَّهُمْ وَاقْلِمْ عَنْهُمْ أَظْفَارَهُمْ وَفَرِّقْ بَيْنَهُمْ
وَبَيْنَ أَسْلِحَتِهِمْ وَاخْلَعْ وَثَائِقَ أَفْئِدَتِهِمْ وَبَاعِدْ بَيْنَهُمْ وَبَيْنَ
أَزْوِدَتِهِمْ وَحَيِّرْهُمْ فِيْ سُبُلِهِمْ وَضَلِّلْهُمْ عَنْ وَجْهِهِمْ

26. His prayer for his neighbours and friends, when he remembered them.

O Lord bless Mohammad and his 'Al (family), and be my trustee among my neighbours and friends, who know our[1] rights and renounce our enemies, with Thy most excellent trusteeship, and give them grace to establish Thy way, and to adopt Thy divine behaviour in being kind to those among them who are weak, removing their wants, visiting their sick, guiding such among them as seek for guidance, advising such as search for counsel, welcoming their visitors,[2] concealing their secrets, covering their nakedness, relieving their oppressed, truly sympathising with them by helping them, doing good to them with generosity and benevolence, and by giving what is due unto them before request.

And let me, O Lord, return good to such of them as do evil, and forgivingly overlook their injustice, and entertain a good opinion of them generally, and undertake to do good to them in general, and shut my eyes from them by way of chastity, and behave towards them with meekness, and be mercifully, tender to their distressed ones, and display friendship for them in their absence, and sincerely love to see them in prosperity, and deem that a duty to them which I deem a duty to my kindered, and have for them that regard which I have for my chosen ones.

O Lord bless Mohammad and his 'Al (family) and grant me similar treatment from them, and let me have the greatest share of what is with them,[3] and increase their knowledge of my rights, and recognition of my merits so that they may become fortunate through me and I through them.

Amen O Lord of the universe !

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1. The pronoun refers to Ahlubait, the members of the house of the Prophet see the preface.

2. Comers from journeys T.

3 i. e. the greatest share of their love and regard Compare Abraham's prayer for his race, in the Quran Chapter XIV bearing his name, verse 40 —

Make Thou therefore the hearts of men to yearn toward them .... r

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِجِيرَانِهِ وَأَوْلِيَائِهِ إِذَا ذَكَرَهُمْ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَتَوَلَّنِي فِي جِيرَانِي وَمَوَالِيَّ
الْعَارِفِينَ بِحَقِّنَا وَالْمُنَابِذِينَ لِأَعْدَائِنَا بِأَفْضَلِ وَلَايَتِكَ وَ
وَفِّقْهُمْ لِإِقَامَةِ سُنَّتِكَ وَالْأَخْذِ بِمَحَاسِنِ أَدَبِكَ فِي إِرْفَاقِ ضَعِيفِهِمْ
وَسَدِّ خَلَّتِهِمْ وَعِيَادَةِ مَرِيضِهِمْ وَهِدَايَةِ مُسْتَرْشِدِهِمْ وَمُنَاصَحَةِ
مُسْتَشِيرِهِمْ وَتَعَهُّدِ قَادِمِهِمْ وَكِتْمَانِ أَسْرَارِهِمْ وَسَتْرِ
عَوْرَاتِهِمْ وَنُصْرَةِ مَظْلُومِهِمْ وَحُسْنِ مُوَاسَاتِهِمْ بِالْمَاعُونِ
وَالْعَوْدِ عَلَيْهِمْ بِالْجِدَةِ وَالْإِفْضَالِ وَإِعْطَاءِ مَا يَجِبُ لَهُمْ قَبْلَ
السُّؤَالِ وَاجْعَلْنِي اللَّهُمَّ أَجْزِي بِالْإِحْسَانِ مُسِيئَهُمْ وَأُعْرِضُ
بِالتَّجَاوُزِ عَنْ ظَالِمِهِمْ وَأَسْتَعْمِلُ حُسْنَ الظَّنِّ فِي كَافَّتِهِمْ وَأَتَوَلَّى
بِالْبِرِّ عَامَّتَهُمْ وَأَغُضُّ بَصَرِي عَنْهُمْ عِفَّةً وَأُلِينُ جَانِبِي
لَهُمْ تَوَاضُعًا وَأَرِقُّ عَلَى أَهْلِ الْبَلَاءِ مِنْهُمْ رَحْمَةً وَأُسِرُّ لَهُمْ
بِالْغَيْبِ مَوَدَّةً وَأُحِبُّ بَقَاءَ النِّعْمَةِ عِنْدَهُمْ نُصْحًا وَأُوجِبُ لَهُمْ
مَا أُوجِبُ لِحَامَّتِي وَأَرْعَى لَهُمْ مَا أَرْعَى لِخَاصَّتِي اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي مِثْلَ ذَلِكَ مِنْهُمْ وَاجْعَلْ لِي
أَوْفَى الْحُظُوظِ فِيمَا عِنْدَهُمْ وَزِدْهُمْ بَصِيرَةً فِي حَقِّي وَ
مَعْرِفَةً بِفَضْلِي حَتَّى يَسْعَدُوا بِي وَأَسْعَدَ بِهِمْ آمِينَ
رَبَّ الْعَالَمِينَ

For, verily, Thou didst create us, and command us, and put prohibitions upon us, and encourage us with the reward for doing what Thou didst command, and didst threaten us with punishment for disobedience ; and Thou hast made him our enemy who deceiveth us ; Thou hast given him dominion over some part of us ; while over the similar part of him, Thou hast not given us, dominion : Thou hast established him in our breasts, and made him run through our blood-passages ; he is not careless even if we are careless, and he doth not forget if we forget ; he maketh us feel secure from Thy torment, and threateneth us with (the punishment of some one) other than Thee; if we intend some glaring sin, he encourageth us in it ; if we intend to do any good thing he hindereth us ; he exposeth to us irresistible appetites, and raiseth for us doubts ; if he maketh promises to us he lieth, and if he holdeth out hopes to us he disappointeth us ; and if Thou do not turn away from us his cunning, he shall mislead us ; and if Thou do not guard us from his corruption, he shall cause us to err.

Therefore, O Lord overthrow his authority over us with Thy power, till Thou completely restrain him from us owing to our diligent prayer to Thee, so that, we may pass out of the power of his cunning into the group of those defended by Thee.

O Lord grant me all my desires, and satisfy my needs, and do not refuse me Thy answer, whilst Thou hast given surety for it to me ; and do not keep off my prayer from Thee, while Thou hast required it of me ; * and favour me with all that which will do me good in this world and the next, whatever I remember of it, and whatever I have forgotten, or expressed or concealed, or revealed or withheld ; and let me be (by my imploring Thee alone) of the righteous, of those who are successful in applying to Thee, of those who are undeprived because of their trust in Thee, of those who are

* The reference is to the following Verse of the Quran Chap. XL, verse 62 : — Udooni astajib lakum, i. e. call upon me, I will hearken. T.

فَإِنَّكَ خَلَقْتَنَا وَ أَمَرْتَنَا وَ نَهَيْتَنَا وَ رَغَّبْتَنَا فِيْ ثَوَابِ مَا
أَمَرْتَنَا وَ رَهَّبْتَنَا عِقَابَهُ وَجَعَلْتَ لَنَا عَدُوًّا يَكِيْدُنَا سَلَّطْتَهُ
مِنَّا عَلٰى مَا لَمْ تُسَلِّطْنَا عَلَيْهِ مِنْهُ أَسْكَنْتَهُ صُدُوْرَنَا وَ
أَجْرَيْتَهُ مَجَارِيَ دِمَائِنَا لَا يَغْفُلُ إِنْ غَفَلْنَا وَ لَا يَنْسٰى
إِنْ نَسِيْنَا يُؤْمِنُنَا عِقَابَكَ وَ يُخَوِّفُنَا بِغَيْرِكَ إِنْ هَمَمْنَا
بِفَاحِشَةٍ شَجَّعَنَا عَلَيْهَا وَإِنْ هَمَمْنَا بِعَمَلٍ صَالِحٍ ثَبَّطَنَا
عَنْهُ يَتَعَرَّضُ لَنَا بِالشَّهَوَاتِ وَيَنْصِبُ لَنَا بِالشُّبُهَاتِ
إِنْ وَعَدَنَا كَذَبَنَا وَإِنْ مَنَّانَا أَخْلَفَنَا وَإِلَّا تَصْرِفْ
عَنَّا كَيْدَهُ يُضِلَّنَا وَإِلَّا تَقِنَا خَبَالَهُ يَسْتَزِلَّنَا اَللّٰهُمَّ
فَاقْهَرْ سُلْطَانَهُ عَنَّا بِسُلْطَانِكَ حَتّٰى تَحْبِسَهُ عَنَّا
بِكَثْرَةِ الدُّعَاءِ لَكَ فَنُصْبِحَ مِنْ كَيْدِهِ فِي الْمَعْصُوْمِيْنَ
بِكَ اَللّٰهُمَّ أَعْطِنِيْ كُلَّ سُؤَالِيْ وَاقْضِ لِيْ حَوَائِجِيْ
وَلَا تَمْنَعْنِيَ الْإِجَابَةَ وَقَدْ ضَمِنْتَهَا لِيْ وَلَا تَحْجُبْ
دُعَائِيْ عَنْكَ وَقَدْ أَمَرْتَنِيْ بِهِ وَامْنُنْ عَلَيَّ بِكُلِّ مَا
يُصْلِحُنِيْ فِيْ دُنْيَايَ وَآخِرَتِيْ مَا ذَكَرْتُ مِنْهُ وَمَا نَسِيْتُ
أَوْ أَظْهَرْتُ أَوْ أَخْفَيْتُ أَوْ أَعْلَنْتُ أَوْ أَسْرَرْتُ وَ
اجْعَلْنِيْ فِيْ جَمِيْعِ ذٰلِكَ مِنَ الْمُصْلِحِيْنَ بِسُؤَالِيْ إِيَّاكَ
الْمُنْجِحِيْنَ بِالطَّلَبِ إِلَيْكَ غَيْرِ الْمَمْنُوْعِيْنَ بِالتَّوَكُّلِ عَلَيْكَ

25. His prayer for his offspring.

O Lord oblige me by sparing from death my issue, and by educating them for me, and by blessing me with them.

My God prolong their lives for me, and increase for me their terms of existence, and bring up for me those of tender years, and strengthen for me the weak ones, and heal for me their bodies, faith and morals, and let them be safe in soul and body and in everything I am anxious about concerning them, and let their sustenance flow into my hand, and let them be virtuous, pious, able to see and hear, obedient unto Thee, and lovers and well-wishers of Thy friends, and to all Thy enemies hostile and malicious. Amen!

O Lord strengthen my arm with them, and straighten with them my crookedness.

And enlarge my number † because of them, and adorn my society with them, and keep my memory alive by means of them, and make them take care of my affairs in my absence, and help me with them to satisfy my need, and let them love me, and be kind unto me *favourable, faithful* obedient, not disobedient, nor wicked, nor adverse nor guilty.

And help me in training them, educating them and in doing good to them, and grant me from Thee male descendants among them, and let this be a benefit to me, and let them be my helpers in whatever I ask of Thee, and protect me and my offspring from the Satan, the stoned one.*

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† Family.

* Vide the Quran, Chapter XV Verses 30 –39.

He (God) said, "Begone hence; Thou art a stoned one," .. ..

He (Satan) said, "O my Lord! respite me till the day when man shall be raised from the dead."

He (God) said, "well then of the respited shalt Thou be till the day of the predistined time."

He (Satan) said..... .. .."I will surely beguile them all,"

——Rodwell's Tr, T,

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِوُلْدِهِ عَلَيْهِمُ السَّلَامُ

اَللّٰهُمَّ وَمُنَّ عَلَيَّ بِبَقَاءِ وُلْدِي وَبِإِصْلَاحِهِمْ لِي وَ
بِإِمْتَاعِي بِهِمْ إِلٰهِي امْدُدْ لِي فِي أَعْمَارِهِمْ وَزِدْ لِي فِي
آجَالِهِمْ وَرَبِّ لِي صَغِيرَهُمْ وَقَوِّ لِي ضَعِيفَهُمْ وَأَصِحَّ لِي
أَبْدَانَهُمْ وَأَدْيَانَهُمْ وَأَخْلَاقَهُمْ وَعَافِهِمْ فِي أَنْفُسِهِمْ
وَفِي جَوَارِحِهِمْ وَفِي كُلِّ مَا عُنِيتُ بِهِ مِنْ أَمْرِهِمْ وَ
أَدْرِرْ لِي وَعَلَى يَدِي أَرْزَاقَهُمْ وَاجْعَلْهُمْ أَبْرَاراً
أَتْقِيَاءَ بُصَرَاءَ سَامِعِينَ مُطِيعِينَ لَكَ وَلِأَوْلِيَائِكَ
مُحِبِّينَ مُنَاصِحِينَ وَلِجَمِيعِ أَعْدَائِكَ مُعَانِدِينَ وَ
مُبْغِضِينَ آمِينَ اَللّٰهُمَّ اشْدُدْ بِهِمْ عَضُدِي وَ
أَقِمْ بِهِمْ أَوَدِي وَكَثِّرْ بِهِمْ عَدَدِي وَزَيِّنْ بِهِمْ مَحْضَرِي
وَأَحْيِ بِهِمْ ذِكْرِي وَاكْفِنِي بِهِمْ فِي غَيْبَتِي وَأَعِنِّي بِهِمْ
عَلَى حَاجَتِي وَاجْعَلْهُمْ لِي مُحِبِّينَ وَعَلَيَّ حَدِبِينَ مُقْبِلِينَ
مُسْتَقِيمِينَ مُطِيعِينَ غَيْرَ عَاصِينَ وَلَا عَاقِّينَ وَلَا مُخَالِفِينَ
وَلَا خَاطِئِينَ وَأَعِنِّي عَلَى تَرْبِيَتِهِمْ وَتَأْدِيبِهِمْ وَبِرِّهِمْ وَهَبْ لِي
مِنْ لَدُنْكَ مَعَهُمْ أَوْلَاداً ذُكُوراً وَاجْعَلْ ذٰلِكَ خَيْراً لِي وَاجْعَلْهُمْ
لِي عَوْناً عَلَى مَا سَأَلْتُكَ وَأَعِذْنِي وَذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ

me has preceded (Thy forgiving them) then make me an intercessor for them; so that we may be gathered together by Thy mercy in the place of Thy grace, and the place of Thy pardon and mercy:

For, verily, Thou art the one whose munificence is great, and whose kindness is eternal, and Thou art the most merciful!

مَغْفِرَتُكَ لِيْ فَتُشَفِّعُنِيْ فِيْهِمَا حَتّٰى يَجْتَمِعُوْا بِرَأْفَتِكَ فِيْ دَارِ كَرَامَتِكَ وَمَحَلِّ مَغْفِرَتِكَ وَرَحْمَتِكَ إِنَّكَ ذُوالْفَضْلِ الْعَظِيْمِ وَالْمَنِّ الْقَدِيْمِ وَأَنْتَ أَرْحَمُ الرَّاحِمِيْنَ ٥

O my God, how can I repay them for their tedious employment in bringing me up! And for their hard labour in guarding me! And for their self-denial to lavish comfort upon me! Alas!! Alas!! (I cannot.)

Their claim can never be satisfied by me, nor can I perceive what is due from me unto them, nor can I fully discharge the duty of serving them!

Therefore, bless Mohammad and his Al (family), and help me O best of all those whose assistance is solicited, and give me grace O greatest of guides towards whom men turn, and do not let me be of those who wronged their fathers and mothers, on the day wherein "every soul shall be paid what it hath merited, and they shall not be treated with injustice." †

O Lord bless Mohammad and his Al (family) and his descendants, and peculiarly distinguish my parents, with the best distinctions which Thou hast conferred upon the fathers and mothers of Thy true believing servants, O most merciful!

O Lord do not let me forget to remember them after my *Namaz* (the regular prayers) and at every time of my night, and at every hour of my day.

O God bless Mohammad and his Al (family), and forgive me for the sake of my prayers for them, and grant a sure pardon to them because of their goodness to me;

And be perfectly satisfied with them through my intercession for them; and bring them by Thy mercy into places of safety *.

O God if Thy pardon for them has preceded (my prayers) then make them intercessors for me; and if Thy pardon for

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† The quotation is from the Quran Chapter III Verse 5.

* Abode of happiness.

أَيْنَ إِذاً يَا إِلٰهِي طُولُ شُغْلِهِمَا بِتَرْبِيَتِي وَأَيْنَ شِدَّةُ
تَعَبِهِمَا فِي حِرَاسَتِي وَأَيْنَ إِقْتَارُهُمَا عَلَى أَنْفُسِهِمَا لِلتَّوْسِعَةِ
عَلَيَّ هَيْهَاتَ مَا يَسْتَوْفِيَانِ مِنِّي حَقَّهُمَا وَلَا أُدْرِكُ
مَا يَجِبُ عَلَيَّ لَهُمَا وَلَا أَنَا بِقَاضٍ وَظِيفَةَ خِدْمَتِهِمَا
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَعِنِّي يَا خَيْرَ مَنِ اسْتُعِينَ
بِهِ وَوَفِّقْنِي يَا أَهْدَى مَنْ رُغِبَ إِلَيْهِ وَلَا تَجْعَلْنِي
فِي أَهْلِ الْعُقُوقِ لِلْآبَاءِ وَالْأُمَّهَاتِ يَوْمَ تُجْزَى كُلُّ
نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ اللّٰهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَذُرِّيَّتِهِ وَاخْصُصْ أَبَوَيَّ بِأَفْضَلِ
مَا خَصَصْتَ بِهِ آبَاءَ عِبَادِكَ الْمُؤْمِنِينَ وَأُمَّهَاتِهِمْ
يَا أَرْحَمَ الرَّاحِمِينَ اللّٰهُمَّ لَا تُنْسِنِي ذِكْرَهُمَا فِي
أَدْبَارِ صَلَوَاتِي وَفِي إِنًا مِنْ آنَاءِ لَيْلِي وَفِي سَاعَةٍ
مِنْ سَاعَاتِ نَهَارِي اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ
آلِهِ وَاغْفِرْ لِي بِدُعَائِي لَهُمَا وَاغْفِرْ لَهُمَا بِبِرِّهِمَا
بِي مَغْفِرَةً حَتْمًا وَارْضَ عَنْهُمَا بِشَفَاعَتِي لَهُمَا رِضًى
عَزْمًا وَبَلِّغْهُمَا بِالْكَرَامَةِ مَوَاطِنَ السَّلَامَةِ اللّٰهُمَّ وَ
إِنْ سَبَقَتْ مَغْفِرَتُكَ لَهُمَا فَشَفِّعْهُمَا فِيَّ وَإِنْ سَبَقَتْ

And let me over-value their benevolence to me, even in small things; and under-value my beneficence to them, even in great things

O Lord let me lower my voice for them, and let my speech be agreeable to them, and soften my conduct towards them, and let my heart be kind to them, and make me tender and lenient unto them both.

O Lord reward them for bringing me up, and recompense them for loving me, and guard them as they guarded me in my infancy.

O Lord and whatever pain they may have received from me, or whatever displeasure may have been caused to them by me, or whatever duty owed to them was left unperformed by me, let that be a pardon of their sins and an exaltation of their rank and an addition to their good deeds, O Thou who dost change evil deeds into multiplied good deeds!

O Lord and that speech in which they were unjust to me, or that action in which they were extravagant against me, or such of my claims as they failed to satisfy, or such debts as they failed to discharge; verily, I forgive it to them, and favour them therewith: and I turn unto Thee with a view to removing the penalty thereof from them:

For, verily, I do not accuse them falsely of having done something to my hurt, nor do I deem them negligent in doing good to me, nor do I despise the care they took of me O Lord!

Because, their claim upon me is so great,[1] and their benevolence to me so magnificent,[2] and I am so highly obliged to them, that I can not fairly meet it, nor repay them as they deserve.

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1. Lit. compulsory

2. Lit. [illegible] in time

وَاسْتَكْثِرْ بِرَّهُمَا بِي وَإِنْ قَلَّ وَاسْتَقِلَّ بِرِّي بِهِمَا وَإِنْ
كَثُرَ اَللّٰهُمَّ خَفِّضْ لَهُمَا صَوْتِي وَأَطِبْ لَهُمَا كَلَامِي وَأَلِنْ
لَهُمَا عَرِيكَتِي وَاعْطِفْ عَلَيْهِمَا قَلْبِي وَصَيِّرْنِي بِهِمَا
رَفِيقًا وَعَلَيْهِمَا شَفِيقًا اَللّٰهُمَّ اشْكُرْ لَهُمَا تَرْبِيَتِي وَ
أَثِبْهُمَا عَلَىٰ تَكْرِمَتِي وَاحْفَظْ لَهُمَا مَا حَفِظَاهُ مِنِّي فِي
صِغَرِي اَللّٰهُمَّ وَمَا مَسَّهُمَا مِنِّي مِنْ أَذًى أَوْ خَلَصَ
إِلَيْهِمَا عَنِّي مِنْ مَكْرُوهٍ أَوْ ضَاعَ قِبَلِي لَهُمَا مِنْ
حَقٍّ فَاجْعَلْهُ حِطَّةً لِذُنُوبِهِمَا وَعُلُوًّا فِي دَرَجَاتِهِمَا
وَزِيَادَةً فِي حَسَنَاتِهِمَا يَا مُبَدِّلَ السَّيِّئَاتِ بِأَضْعَافِهَا
مِنَ الْحَسَنَاتِ اَللّٰهُمَّ وَمَا تَعَدَّيَا عَلَيَّ فِيهِ مِنْ قَوْلٍ
أَوْ أَسْرَفَا عَلَيَّ فِيهِ مِنْ فِعْلٍ أَوْ ضَيَّعَاهُ لِي مِنْ حَقٍّ
أَوْ قَصَّرَا بِي عَنْهُ مِنْ وَاجِبٍ فَقَدْ وَهَبْتُهُ لَهُمَا
وَجُدْتُ بِهِ عَلَيْهِمَا وَرَغِبْتُ إِلَيْكَ فِي وَضْعِ تَبِعَتِهِ
عَنْهُمَا فَإِنِّي لَا أَتَّهِمُهُمَا عَلَىٰ نَفْسِي وَلَا أَسْتَبْطِئُهُمَا فِي
بِرِّي وَلَا أَكْرَهُ مَا تَوَلَّيَاهُ مِنْ أَمْرِي يَا رَبِّ فَهُمَا
أَوْجَبُ حَقًّا عَلَيَّ وَأَقْدَمُ إِحْسَانًا إِلَيَّ وَأَعْظَمُ مِنَّةً
لَدَيَّ مِنْ أَنْ أُقَاصَّهُمَا بِعَدْلٍ أَوْ أُجَازِيَهُمَا عَلَىٰ مِثْلٍ

24. His prayer for his parents, peace be on them !

O Lord bless Mohammad, Thy servant and Thy apostle, and the holy people of his house; and peculiarly distinguish them, with the best of Thy favour, mercy, blessings and peace :

And distinguish, O Lord, my parents* with excellence near Thee, and grace from Thee : O most merciful !

O Lord bless Mohammad and his Al (family), and acquaint me by inspiration with the knowledge of what is due unto them from me; and collect for me the complete knowledge of all this; and cause me to act according to what Thou didst reveal to me, by inspiration; and give me grace to penetrate into such of this knowledge as Thou didst teach me, till I omit to perform nothing Thou hast taught me; and do not let my limbs grow heavy (so as to prevent them) from the discharge of what Thou didst reveal unto me.

O Lord bless Mohammad and his Al (family) as Thou hast exalted us with him; and favour Mohammad and his Al (family) as Thou hast given us claims upon Thy creation, because of him :

And make me fear my parents as I would fear a despotic monarch, and love them with the tenderness of an indulgent mother :

And let my obedience to my parents, and my beneficence to them, be sweeter to my eyes than sleep is to the drowsy, and cooler to my breast than drinking water is to the thirsty; till I give preference to their wishes over mine, and precedence to the satisfaction of their needs over mine :

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* His father was Hazrat Imam Husain, the grandson of the Prophet and his mother Hazrat Shhr Banu, the daughter of Yazdjard the last pagan ruler of Persia.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِأَبَوَيْهِ عَلَيْهِمَا السَّلَامُ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَأَهْلِ بَيْتِهِ
الطَّاهِرِينَ وَاخْصُصْهُمْ بِأَفْضَلِ صَلَوَاتِكَ وَرَحْمَتِكَ وَ
بَرَكَاتِكَ وَسَلَامِكَ وَاخْصُصِ اللّٰهُمَّ وَالِدَيَّ بِالْكَرَامَةِ
لَدَيْكَ وَالصَّلٰوةِ مِنْكَ يَا أَرْحَمَ الرَّاحِمِينَ اَللّٰهُمَّ صَلِّ
عَلٰى مُحَمَّدٍ وَآلِهِ وَأَلْهِمْنِي عِلْمَ مَا يَجِبُ لَهُمَا عَلَيَّ إِلْهَامًا وَ
اجْمَعْ لِي عِلْمَ ذٰلِكَ كُلِّهِ تَمَامًا ثُمَّ اسْتَعْمِلْنِي بِمَا تُلْهِمُنِي مِنْهُ
وَوَفِّقْنِي لِلنُّفُوذِ فِيمَا تُبَصِّرُنِي مِنْ عِلْمِهِ حَتّٰى لَا يَفُوتَنِي
اسْتِعْمَالُ شَيْءٍ عَلَّمْتَنِيهِ وَلَا تَثْقُلَ أَرْكَانِي عَنِ الْحُفُوفِ
فِيمَا أَلْهَمْتَنِيهِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ كَمَا شَرَّفْتَنَا
بِهِ وَصَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ كَمَا أَوْجَبْتَ لَنَا الْحَقَّ عَلَى
الْخَلْقِ بِسَبَبِهِ اَللّٰهُمَّ اجْعَلْنِي أَهَابُهُمَا هَيْبَةَ السُّلْطَانِ
الْعَسُوفِ وَأَبَرُّهُمَا بِرَّ الْأُمِّ الرَّؤُوفِ وَاجْعَلْ طَاعَتِي
لِوَالِدَيَّ وَبِرِّي بِهِمَا أَقَرَّ لِعَيْنِي مِنْ رَقْدَةِ الْوَسْنَانِ
وَأَثْلَجَ لِصَدْرِي مِنْ شَرْبَةِ الظَّمْآنِ حَتّٰى أُوثِرَ
عَلٰى هَوَايَ هَوَاهُمَا وَأُقَدِّمَ عَلٰى رِضَايَ رِضَاهُمَا

And protect me and my offspring from the Devil, the one who was driven away with stones, and from the mischief of venemous and stinging[1] creatures, and the vulgar and the mean ; and from the mischief of every obstinate devil ; and from the mischief of every malicious king ; and from the mischief of envious and haughty richmen ; and from the mischief of the weak and the strong, the high and the low, the great and the small, the nigh and the distant ; and from the mischief of every one of the genii or mankind, who insisted upon fighting against Thy Apostle or the people of his house ; and from the evil of every creature that moveth on the earth, and whose forelock is held by Thee : Verily, Thou art on the right path.

O Lord bless Mohammad and his Al (family), and whoever intendeth to wrong me, turn him away from me and ward off from me his device, and repel from me his evil, and put (the noose of) his fraud around his own neck,[2] and place before him a barrier till Thou makest blind his eye from seeing me, and deafen his ear that he may not hear of me, and lock up his mind when about to think of me, and render his tongue dumb concerning me, and crush his head and disgrace his dignity, and break his pride, and humble his neck, and demolish his greatness,[3] and render me safe from all his mischief, evil, backbiting, talebearing, slander, envy, malice, toils, traps, and his foot soldiers and cavalry.

Verily, Thou art possessor of glory and power !

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1 The word hammah includes all sorts of creatures that bite or sting. T.

2. Lit, reverse his fraud around his own neck. Cf. Turn the tables upon him ; let him be caught in his own trap. T

3 Power

وَاَعِذْنِيْ وَ ذُرِّيَّتِيْ مِنَ الشَّيْطَانِ الرَّجِيْمِ وَمِنْ شَرِّ السَّامَّةِ
وَالْهَامَّةِ وَالْعَامَّةِ وَاللَّامَّةِ وَمِنْ شَرِّ كُلِّ شَيْطَانٍ مَّرِيْدٍ
وَمِنْ شَرِّ كُلِّ سُلْطَانٍ عَنِيْدٍ وَمِنْ شَرِّ كُلِّ مُتْرَفٍ حَفِيْدٍ وَ
مِنْ شَرِّ كُلِّ ضَعِيْفٍ وَشَدِيْدٍ وَمِنْ شَرِّ كُلِّ شَرِيْفٍ وَوَضِيْعٍ
وَمِنْ شَرِّ كُلِّ صَغِيْرٍ وَكَبِيْرٍ وَمِنْ شَرِّ كُلِّ قَرِيْبٍ وَ بَعِيْدٍ وَ
مِنْ شَرِّ كُلِّ مَنْ نَصَبَ لِرَسُوْلِكَ وَلِاَهْلِ بَيْتِهٖ حَرْبًا مِّنَ
الْجِنِّ وَالْاِنْسِ وَمِنْ شَرِّ كُلِّ دَآبَّةٍ اَنْتَ اٰخِذٌۢ بِنَاصِيَتِهَا
اِنَّكَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَ
مَنْ اَرَادَنِيْ بِسُوْٓءٍ فَاصْرِفْهُ عَنِّيْ وَادْحَرْ عَنِّيْ مَكْرَهٗ وَ
اَدْرَاْ عَنِّيْ شَرَّهٗ وَ رُدَّ كَيْدَهٗ فِيْ نَحْرِهٖ وَاجْعَلْ بَيْنَ يَدَيْهِ
سَدًّا حَتّٰى تُعْمِيَ عَنِّيْ بَصَرَهٗ وَتُصِمَّ عَنْ ذِكْرِيْ سَمْعَهٗ وَ
تُقْفِلَ دُوْنَ اِخْطَارِيْ قَلْبَهٗ وَتُخْرِسَ عَنِّيْ لِسَانَهٗ وَتَقْمَعَ
رَاْسَهٗ وَتُذِلَّ عِزَّهٗ وَتَكْسِرَ جَبَرُوْتَهٗ وَتُذِلَّ رَقَبَتَهٗ وَتَفْسَخَ
كِبْرَهٗ وَتُؤْمِنَنِيْ مِنْ جَمِيْعِ ضَرِّهٖ وَشَرِّهٖ وَغَمْزِهٖ وَهَمْزِهٖ
وَلَمْزِهٖ وَحَسَدِهٖ وَعَدَاوَتِهٖ وَحَبَآئِلِهٖ وَمَصَآئِدِهٖ وَرَجِلِهٖ
وَخَيْلِهٖ اِنَّكَ عَزِيْزٌ قَدِيْرٌ ۝

23. He prayeth for safety, and for grace to return thanks for the same.

O Lord bless Mohammad and his Al (family), and clothe me with Thy safety, and honor me with Thy safety, and guard me with Thy safety, and make me independent with Thy safety, and bestow on me as alms Thy safety, and favour me with Thy safety, and spread out for me Thy safety, and make Thy safety suitable to me, and do not interpose distance between me and Thy safety, either in this world or the next.

O Lord bless Mohammad and his Al (family); and grant me a safety, sufficient, healing, exalted, growing; and a safety that would create safety in my body; a safety of this world and the next:

And favour me with health, and security, and peace, in my faith and body; and insight in my mind; and success in my affairs; and fear of Thee and dread of Thee; and power to perform what Thou hast commanded, for Thy service; and avoidance of what Thou hast forbidden me to do.

My God! O Lord always give me, grace to perform the Hajj [1] and the Omrah,[2] and to visit the tomb of Thy prophet—Thy blessings on him, and Thy mercy and favours on him and his Al (family)—and tombs of the Al (family) of Thy apostle, peace be on them, as long as Thou keepest me alive, in my present year and every future year:

And let this be accepted, approved, remembered by Thee and stored up by Thee.

And let my tongue utter Thy praise, Thy thanks, Thy remembrance and a handsome eulogy upon Thee:

And enlarge my mind for receiving directions (for the acceptance) of Thy faith:

1. The great pilgrimage.
2. The lesser pilgrimage.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا سَأَلَ اللّٰهَ الْعَافِيَةَ وَشُكْرَهَا

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِهٖ وَاَلْبِسْنِيْ عَافِيَتَكَ وَجَلِّلْنِيْ عَافِيَتَكَ
وَحَصِّنِّيْ بِعَافِيَتِكَ وَاَكْرِمْنِيْ بِعَافِيَتِكَ وَاَغْنِنِيْ بِعَافِيَتِكَ
وَتَصَدَّقْ عَلَيَّ بِعَافِيَتِكَ وَهَبْ لِيْ عَافِيَتَكَ وَاَفْرِشْنِيْ
عَافِيَتَكَ وَاَصْلِحْ لِيْ عَافِيَتَكَ وَلَا تُفَرِّقْ بَيْنِيْ وَبَيْنَ عَافِيَتِكَ
فِي الدُّنْيَا وَالْاٰخِرَةِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِهٖ وَعَافِنِيْ
عَافِيَةً كَافِيَةً شَافِيَةً عَالِيَةً نَامِيَةً عَافِيَةً تُوَلِّدُ فِيْ بَدَنِي
الْعَافِيَةَ عَافِيَةَ الدُّنْيَا وَالْاٰخِرَةِ وَامْنُنْ عَلَيَّ بِالصِّحَّةِ وَ
الْاَمْنِ وَالسَّلَامَةِ فِيْ دِيْنِيْ وَبَدَنِيْ وَالْبَصِيْرَةِ فِيْ قَلْبِيْ
وَالنَّفَاذِ فِيْ اُمُوْرِيْ وَالْخَشْيَةِ لَكَ وَالْخَوْفِ مِنْكَ وَالْقُوَّةِ
عَلٰى مَا اَمَرْتَنِيْ بِهٖ مِنْ طَاعَتِكَ وَالْاِجْتِنَابِ لِمَا نَهَيْتَنِيْ عَنْهُ
مِنْ مَعْصِيَتِكَ اِلٰهِيْ اَللّٰهُمَّ وَامْنُنْ عَلَيَّ بِالْحَجِّ وَالْعُمْرَةِ
زِيَارَةِ قَبْرِ رَسُوْلِكَ صَلَوَاتُكَ عَلَيْهِ وَرَحْمَتُكَ وَبَرَكَاتُكَ
عَلَيْهِ وَعَلٰى آلِهٖ وَآلِ رَسُوْلِكَ عَلَيْهِمُ السَّلَامُ اَبَدًا مَا اَبْقَيْتَنِيْ
فِيْ عَامِيْ هٰذَا وَفِيْ كُلِّ عَامٍ وَّاجْعَلْ ذٰلِكَ مَقْبُوْلًا مَشْكُوْرًا
مَذْكُوْرًا لَدَيْكَ مَذْخُوْرًا عِنْدَكَ وَاَنْطِقْ بِحَمْدِكَ وَشُكْرِكَ وَذِكْرِكَ
وَحُسْنِ الثَّنَاءِ عَلَيْكَ لِسَانِيْ وَاشْرَحْ لِمَرَاشِدِ دِيْنِكَ قَلْبِيْ

O Lord bless Mohammad and his Al (family), and favour me with what is just, when I fail to thank Thee for what Thou didst confer on me, in prosperity, and poverty, and health and sickness; till I feel in my soul the comfort of approbation and satisfaction of my conscience with what is due unto Thee, in all things that happen in time of fear, and peace, and pleasure, and anger, and harm, and benefit.

O Lord bless Mohammad and his Al (family), and favour me with freedom of my breast from envy, till I envy none of Thy creatures for anything of Thy bounty; and till I see none of Thy favours on any of Thy creatures, in any matter sacred, or secular, or peace, or piety, or power or prosperity, but expect for myself better than these through Thee and from Thee: Thou art alone, having no partner!

O Lord bless Mohammad and Al (his family), and give me security from faults, and safety from errors, in this world and hereafter, in case of satisfaction and displeasure; till I be in respect to whatever happens unto me thereby, in an even state of mind,—working in obedience to Thee, preferring Thy approbation to everything else, in dealing with friends and enemies; till my enemy be safe from my oppression and tyranny, and my friend giveth up all hope of my partiality and of debasement of my passions:

And let me be of those who invoke Thee sincerely, in prosperity, as do the afflicted in time of their supplication. Verily Thou art praiseworthy and great!

اللهم صل على محمد وآل محمد وارزقني الحق عند
تقصيري في الشكر لك بما انعمت به علي في اليسر والعسر والصحة
والسقم حتى اتعرف من نفسي روح الرضا وطمانينة النفس
مني بما يجب لك فيما يحدث في حال الخوف والامن والرضا
والسخط والضر والنفع اللهم صل على محمد وآله وارزقني
سلامة الصدر من الحسد حتى لا احسد احدا من خلقك
على شيء من فضلك وحتى لا ارى نعمة من نعمك على احد
من خلقك في دين او دنيا او عافية او تقوى او سعة او
رخاء الا رجوت لنفسي افضل ذلك بك ومنك وحدك
لا شريك لك اللهم صل على محمد وآله وارزقني التحفظ
من الخطايا والاحتراس من الزلل في الدنيا والآخرة
في حال الرضا والغضب حتى اكون بما يرد علي منهما
بمنزلة سواء عاملا بطاعتك مؤثرا لرضاك على ما سواهما
في الاولياء والاعداء حتى يامن عدوي من ظلمي و
جوري وييأس وليي من ميلي وانحطاط هواي و
اجعلني ممن يدعوك مخلصا في الرخاء دعاء المخلصين
المضطرين لك في الدعاء انك حميد مجيد ٥

And let me be, in all my circumstances, preserved, guarded, defended, covered, protected, sheltered and secure.

O Lord bless Mohammad and his Al (family), and help me to discharge all Thou hast imposed upon me, and what Thou hast required me to do for Thyself, by way of duty due unto Thee, or for the benefit of any one of Thy creatures :

And if my body be too weak for it, any my strength be too small for it, and my power fail to attain it, and my property and possessions fail to suffice for it, whether I remember it or have forgotten it, and it be from among that which Thou hast reckoned against me, and I have no remembrance of it in my consciousness, then enable me to discharge it with Thy magnificent bounty, and abundance of what is with Thee,—for, verily, ample means are with Thee, and Thou art generous :—so that there may not remain with me anything, whereby Thou mayest desire to deduct from my good deeds, or multiply my evil ones, on the day I meet Thee, O my sustainer !

O Lord bless Mohammad and his Al (family) and favour me with a liking to serve Thee for my (good) hereafter, till I feel its truth in my mind, and till piety prevails over me in this world, and till I do good deeds willingly, and remain safe from evil on account of dread and terror

And favour me with a light, with which I may walk among men, obtain guidance in darkness, and enlighten myself in doubt and uncertainties.

O Lord bless Mohammad and his Al (family), and give me dread of the threatened punishment, and longing for the promised reward, till I actually get a foretaste of the pleasure of what I pray Thee for, and of the pain of what I seek Thy protection from.

O Lord, verily, Thou knowest what is proper for me, in the affairs of this world and the next; therefore, grant the fulfilment of my needs.

وَاجْعَلْنِي فِي كُلِّ حَالاَتِي مَحْفُوظًا مَكْلُوءًا مَحْرُوسًا مَسْتُورًا
مَمْنُوعًا مُعَاذًا مُجَارًا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَاقْضِ عَنِّيْ
كُلَّ مَا اَلْزَمْتَنِيْهِ وَفَرَضْتَهُ عَلَيَّ لَكَ فِي وَجْهٍ مِنْ وُجُوْهِ
طَاعَتِكَ اَوْ لِخَلْقٍ مِنْ خَلْقِكَ وَاِنْ ضَعُفَ عَنْ ذٰلِكَ بَدَنِيْ
وَوَهَنَتْ عَنْهُ قُوَّتِيْ وَلَمْ تَنَلْهُ مَقْدُرَتِيْ وَلَمْ يَسَعْهُ مَالِيْ وَلَا
ذَاتُ يَدِيْ ذَكَرْتُهُ اَوْ نَسِيْتُهُ وَهُوَ يَا رَبِّ مِمَّا قَدْ اَحْصَيْتَهُ
عَلَيَّ وَاَغْفَلْتُهُ اَنَا مِنْ نَفْسِيْ فَاَدِّهِ عَنِّيْ مِنْ جَزِيْلِ عَطِيَّتِكَ
وَكَثِيْرِ مَا عِنْدَكَ فَاِنَّكَ وَاسِعٌ كَرِيْمٌ حَتّٰى لَا يَبْقٰى عَلَيَّ شَيْءٌ
مِنْهُ تُرِيْدُ اَنْ تُقَاصَّنِيْ بِهٖ مِنْ حَسَنَاتِيْ اَوْ تُضَاعِفَ بِهٖ مِنْ
سَيِّئَاتِيْ يَوْمَ اَلْقَاكَ يَا رَبِّ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَ
ارْزُقْنِي الرَّغْبَةَ فِي الْعَمَلِ لَكَ لِاٰخِرَتِيْ حَتّٰى اَعْرِفَ صِدْقَ
ذٰلِكَ مِنْ قَلْبِيْ وَحَتّٰى يَكُوْنَ الْغَالِبُ عَلَيَّ الزُّهْدَ فِيْ دُنْيَايَ
وَحَتّٰى اَعْمَلَ الْحَسَنَاتِ شَوْقًا وَاٰمَنَ مِنَ السَّيِّئَاتِ فَرَقًا وَّخَوْفًا
وَهَبْ لِيْ نُوْرًا اَمْشِيْ بِهٖ فِي النَّاسِ وَاَهْتَدِيْ فِي الظُّلُمَاتِ وَ
اَسْتَضِيْءُ بِهٖ مِنَ الشَّكِّ وَالشُّبُهَاتِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ
وَّ اٰلِهٖ وَارْزُقْنِيْ خَوْفَ غَمِّ الْوَعِيْدِ وَشَوْقَ ثَوَابِ الْمَوْعُوْدِ
حَتّٰى اَجِدَ لَذَّةَ مَا اَدْعُوْكَ لَهٗ وَكَاٰبَةَ مَا اَسْتَجِيْرُ بِكَ مِنْهُ اَللّٰهُمَّ
قَدْ تَعْلَمُ مَا يُصْلِحُنِيْ مِنْ اَمْرِ دُنْيَايَ وَاٰخِرَتِيْ فَكُنْ بِحَوَائِجِيْ حَفِيًّا

22. His prayer in hardships and difficulties.

O Lord, Thou hast required of my soul the performance of that over which Thou hast more power than I; and Thy authority over it and me is stronger than mine.

Therefore, let me have that from my soul which would please Thee with me, and take from my soul what would satisfy Thee, in peace and safety

O Lord I have no strength for toil, nor patience in time of trial, nor power to bear poverty: Therefore, do not deprive me of my sustenance, and do not cause me to rely upon Thy creatures—nay, let Thyself satisfy my need, and undertake to provide for me, and watch over me, in all my affairs:

For, verily, if Thou entrust me to my heart * I shall be humbled by it, and shall fail to perform that, wherein lies its good:

And if Thou make me over to the care of Thy creatures, they will frown at me; and if Thou dost consign me to my kindred they will disappoint me, and if they give anything to me at all, they will give little, reluctantly, and will reproach me long and will often dispraise me.

Therefore, with Thy bounty, O Lord make me independent; and with Thy glory make me prosperous; and with Thy abundance make me rich; and supply my need from what is with Thee.

O Lord bless Mohammad and his Al (family), and deliver me from envy, and restrain me from sins, and check me from doing things forbidden, and do not let me be encouraged in disobedience, and let my longings be with Thee and my satisfaction in what cometh to me from Thee; and bless me in what sustenance Thou hast given me, and in what Thou hast conferred upon me, and in what Thou hast favoured me with:

* The seat of passions, ambition and desires.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ عِنْدَ الشِّدَّةِ وَالْجَهْدِ وَتَعَسُّرِ الْأُمُورِ

اَللّٰهُمَّ إِنَّكَ كَلَّفْتَنِي مِنْ نَفْسِي مَا أَنْتَ أَمْلَكُ بِهِ مِنِّي وَ
قُدْرَتُكَ عَلَيْهِ وَعَلَيَّ أَغْلَبُ مِنْ قُدْرَتِي فَأَعْطِنِي مِنْ نَفْسِي
مَا يُرْضِيكَ عَنِّي وَخُذْ لِنَفْسِكَ رِضَاهَا مِنْ نَفْسِي فِي عَافِيَةٍ
اَللّٰهُمَّ لَا طَاقَةَ لِي بِالْجَهْدِ وَلَا صَبْرَ لِي عَلَى الْبَلَاءِ وَلَا قُوَّةَ
لِي عَلَى الْفَقْرِ فَلَا تَحْظُرْ عَلَيَّ رِزْقِي وَلَا تَكِلْنِي إِلَى خَلْقِكَ بَلْ
تَفَرَّدْ بِحَاجَتِي وَتَوَلَّ كِفَايَتِي وَانْظُرْ إِلَيَّ فِي جَمِيعِ أُمُورِي
فَإِنَّكَ إِنْ وَكَلْتَنِي إِلَى نَفْسِي عَجَزْتُ عَنْهَا وَلَمْ أُقِمْ مَا فِيهِ
مَصْلَحَتُهَا وَإِنْ وَكَلْتَنِي إِلَى خَلْقِكَ تَجَهَّمُونِي وَإِنْ أَلْجَأْتَنِي
إِلَى قَرَابَتِي حَرَمُونِي وَإِنْ أَعْطَوْا أَعْطَوْا قَلِيلًا نَكِدًا وَمَنُّوا
عَلَيَّ طَوِيلًا وَذَمُّوا كَثِيرًا فَبِفَضْلِكَ اَللّٰهُمَّ فَأَغْنِنِي وَ
بِعَظَمَتِكَ فَانْعَشْنِي وَبِسَعَتِكَ فَابْسُطْ يَدِي وَبِمَا عِنْدَكَ
فَاكْفِنِي اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَخَلِّصْنِي مِنَ الْحَسَدِ
وَاحْصُرْنِي عَنِ الذُّنُوبِ وَوَرِّعْنِي عَنِ الْمَحَارِمِ وَلَا تُجَرِّئْنِي
عَلَى الْمَعَاصِي وَاجْعَلْ هَوَايَ عِنْدَكَ وَرِضَايَ فِيمَا يَرِدُ
عَلَيَّ مِنْكَ وَبَارِكْ لِي فِيمَا رَزَقْتَنِي وَفِيمَا خَوَّلْتَنِي وَفِيمَا أَنْعَمْتَ عَلَيَّ

O Lord bless Mohammad and his Al (family) and empty my heart (of everything) for Thy love, and engage it in remembering Thee, and exalt it with fear of Thee and dread of Thee, and strengthen it with longing towards Thee, and incline it towards Thy obedience, and move it in the path most loved by Thee; and let it, throughout the days of my life, soften with a longing for what is with Thee; and let fear of Thee, be my provision, on my journey from this world; and let my departure be towards Thy mercy and my entry into Thy approbation.

And let my abode be in Thy Paradise, and grant me strength whereby I may bear all things approved by Thee.

And let my flight be towards Thee; and my longing for what is with Thee; and clothe my heart with abhorrence of Thy wicked creatures, and grant me love for Thee and for Thy friends and Thy servants:

And do not put me under obligation to any wicked person or infidel, nor let him be favoured by me, nor let me have need of him:

Nay let the calmness of my mind, and the comfort of my soul, and my independence, and my self-sufficiency be from Thee and from Thy righteous creatures:

O Lord bless Mohammad and his Al (family) and let me be their companion, and make me their supporter; and favour me with a desire for Thyself; and give me grace to do for Thy sake what Thou lovest and approvest:

Verily, everything is under Thy power, and this is easy for Thee!

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَفَرِّغْ قَلْبِیْ لِمَحَبَّتِكَ وَاشْغَلْهُ
بِذِكْرِكَ وَانْعَشْهُ بِخَوْفِكَ وَبِالْوَجَلِ مِنْكَ وَقَوِّهٖ بِالرَّغْبَةِ
اِلَيْكَ وَاَمِلْهُ اِلٰى طَاعَتِكَ وَاَجْرِ بِهٖ فِیْٓ اَحَبِّ السُّبُلِ اِلَيْكَ
وَذَلِّلْهُ بِالرَّغْبَةِ فِيْمَا عِنْدَكَ اَيَّامَ حَيَاتِیْ كُلِّهَا وَاجْعَلْ
تَقْوَاكَ مِنَ الدُّنْيَا زَادِیْ وَاِلٰى رَحْمَتِكَ رِحْلَتِیْ وَفِیْ مَرْضَاتِكَ
مَدْخَلِیْ وَاجْعَلْ فِیْ جَنَّتِكَ مَثْوَایَ وَهَبْ لِیْ قُوَّةً اَحْتَمِلُ
بِهَا جَمِيْعَ مَرْضَاتِكَ وَاجْعَلْ فِرَارِیْٓ اِلَيْكَ وَرَغْبَتِیْ فِيْمَا
عِنْدَكَ وَاَلْبِسْ قَلْبِیَ الْوَحْشَةَ مِنْ شِرَارِ خَلْقِكَ وَهَبْ لِیَ
الْاُنْسَ بِكَ وَبِاَوْلِيَآئِكَ وَاَهْلِ طَاعَتِكَ وَلَا تَجْعَلْ
لِفَاجِرٍ وَّلَا كَافِرٍ عَلَیَّ مِنَّةً وَّلَا لَهٗ عِنْدِیْ يَدًا وَّلَا بِیْٓ
اِلَيْهِمْ حَاجَةً بَلِ اجْعَلْ سُكُوْنَ قَلْبِیْ وَاُنْسَ نَفْسِیْ وَاسْتِغْنَآئِیْ
وَكِفَايَتِیْ بِكَ وَبِخِيَارِ خَلْقِكَ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ
وَاجْعَلْنِیْ لَهُمْ قَرِيْنًا وَّاجْعَلْنِیْ لَهُمْ نَصِيْرًا وَّامْنُنْ عَلَیَّ
بِشَوْقٍ اِلَيْكَ وَبِالْعَمَلِ لَكَ بِمَا تُحِبُّ وَتَرْضٰى اِنَّكَ عَلٰى
كُلِّ شَیْءٍ قَدِيْرٌ وَّذٰلِكَ عَلَيْكَ يَسِيْرٌ ۝

Thy decree concerning me is just. I have no strength to go out of Thy kingdom, nor can I pass beyond Thy power; nor can I attract Thy love, win Thy approbation, nor obtain what is with Thee, except by serving Thee and by Thy gracious indulgence.

My Lord, I rose in the morning and brought the day to a close, being all the while Thy humble creature, having no power either to benefit or injure my soul; but through Thee; I bear this witness against my soul and acknowledge the weakness of my strength and the scarcity of my means.

Therefore, fulfil what Thou hast promised me; and accomplish for me what Thou hast given me:

For, verily, I am Thy servant meek, humble, weak, miserable, contemptible, despicable, insignificant, needy, timid and seeking shelter.

O Lord bless Mohammad and *his Al* (family), and do not let me forget to remember Thee; because of what Thou *hast given me; nor let me neglect Thy goodness in conferring* blessings upon me; and let me not be hopless concerning Thy acceptance of me, although Thou mayest delay helping me, no matter if I be in prosperity, or poverty, or hardship or comfort, or safety, or calamity, or privation, or opulence, or wealth, or indigence, or misery or happiness.

O Lord bless Mohammad and his Al (family), and let me bless, praise and thank Thee, in all my circumstances, so that I may not be too glad over what Thou hast given me of this world, nor too sorry for what Thou hast denied me of it; and inspire my heart with Thy fear; and employ my body in what Thou wouldst accept from me; and engage my soul in Thy service, disregarding every thing that happens to me, so that I may not like anything that Thou dislikest, nor dislike anything that Thou likest.

عَدْلٌ فِيَّ قَضَاؤُكَ وَلَا قُوَّةَ لِي عَلَى الْخُرُوجِ مِنْ سُلْطَانِكَ
وَلَا أَسْتَطِيعُ مُجَاوَزَةَ قُدْرَتِكَ وَلَا أَسْتَمِيلُ هَوَاكَ وَلَا أَبْلُغُ
رِضَاكَ وَلَا أَنَالُ مَا عِنْدَكَ إِلَّا بِطَاعَتِكَ وَبِفَضْلِ رَحْمَتِكَ
إِلٰهِي أَصْبَحْتُ وَأَمْسَيْتُ عَبْدًا دَاخِرًا لَكَ لَا أَمْلِكُ لِنَفْسِي
نَفْعًا وَلَا ضَرًّا إِلَّا بِكَ أَشْهَدُ بِذٰلِكَ عَلَى نَفْسِي وَأَعْتَرِفُ بِضَعْفِ
قُوَّتِي وَقِلَّةِ حِيلَتِي فَأَنْجِزْ لِي مَا وَعَدْتَنِي وَتَمِّمْ لِي مَا آتَيْتَنِي
فَإِنِّي عَبْدُكَ الْمِسْكِينُ الْمُسْتَكِينُ الضَّعِيفُ الضَّرِيرُ الذَّلِيلُ الْحَقِيرُ
الْمَهِينُ الْفَقِيرُ الْخَائِفُ الْمُسْتَجِيرُ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَلَا تَجْعَلْنِي نَاسِيًا لِذِكْرِكَ فِيمَا أَوْلَيْتَنِي وَلَا غَافِلًا لِإِحْسَانِكَ
فِيمَا أَبْلَيْتَنِي وَلَا آيِسًا مِنْ إِجَابَتِكَ لِي وَإِنْ أَبْطَأَتْ عَنِّي فِي
سَرَّاءَ كُنْتُ أَوْ ضَرَّاءَ أَوْ شِدَّةٍ أَوْ رَخَاءٍ أَوْ عَافِيَةٍ أَوْ بَلَاءٍ أَوْ
بُؤْسٍ أَوْ نَعْمَاءَ أَوْ جِدَةٍ أَوْ لَأْوَاءَ أَوْ فَقْرٍ أَوْ غِنًى اَللّٰهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ ثَنَائِي عَلَيْكَ وَمَدْحِي إِيَّاكَ وَ
حَمْدِي لَكَ فِي كُلِّ حَالَاتِي حَتَّى لَا أَفْرَحَ بِمَا آتَيْتَنِي مِنَ الدُّنْيَا
وَلَا أَحْزَنَ عَلَى مَا مَنَعْتَنِي فِيهَا وَأَشْعِرْ قَلْبِي تَقْوَاكَ وَ
اسْتَعْمِلْ بَدَنِي فِيمَا تَقْبَلُهُ مِنِّي وَاشْغَلْ بِطَاعَتِكَ نَفْسِي عَنْ كُلِّ
مَا يَرِدُ عَلَيَّ حَتَّى لَا أُحِبَّ شَيْئًا مِنْ سُخْطِكَ وَلَا أَسْخَطَ شَيْئًا مِنْ رِضَاكَ

21. His prayer when anything grieved him or a sense of error made him sad.

O Lord, O Guardian of the weak individual, Thou who dost give protection against terrible things, errors have made me solitary, and there is no companion with me; and I am weakened by Thy wrath, so there is none to support me; and I have become sensible of the dread of meeting Thee, so there is none to pacify my apprehension, and none who can remove my fear when Thou hast threatened me; and who can support me when Thou hast made me solitary, and who can strengthen me when Thou hast weakened me.

O Lord, there is no one to give shelter to the creatures, but the Creator; and no one can give refuge to the weak, but the strong; and no one helps to win the object sought for, except the seeker and in Thy hand my Lord, are all these means of assistance, and with Thee, is shelter and refuge. Therefore, bless Mohammad and his Al (family), and protect me in my escape and fulfil my desire.

O Lord if Thou turnest away from me Thy gracious countenance, ‡ and withholdest from me Thy magnificent bounty, or keepest back from me Thy sustenance, or cutest off from me Thy connection, I shall find no way to realize any object of my hope without Thee; and shall have no power over what is with Thee, with the help of any other than Thee; for, verily, I am Thy servant and in Thy power, and my forelock is in Thy hand, I have no command side by side with Thine; effective in me is Thy command.*

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‡ "The turning away of countenance" denotes displeasure Therefore, the expression only means, 'If Thou be angry with me,' without any physical significance being intended.

* The text reads :—

"Mazin fiya amroka."

cf Qaani :—

چودر رگ خون چردرتن جان روان حکم‌تردراشیا*

Thy command is inforce in all things, just as the blood runs within the veins or the soul inside the body, T.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا حَزَنَهُ أَمْرٌ وَأَهَمَّتْهُ الْخَطَايَا

اَللّٰهُمَّ يَا كَافِيَ الْفَرْدِ الضَّعِيْفِ وَوَاقِيَ الْأَمْرِ الْمَخُوْفِ
أَفْرَدَتْنِي الْخَطَايَا فَلَا صَاحِبَ مَعِيْ وَضَعُفْتُ عَنْ غَضَبِكَ
فَلَا مُؤَيِّدَ لِيْ وَأَشْرَفْتُ عَلٰى خَوْفِ لِقَائِكَ فَلَا مُسَكِّنَ
لِرَوْعَتِيْ وَمَنْ يُؤْمِنُنِيْ مِنْكَ وَأَنْتَ أَخَفْتَنِيْ وَمَنْ يُسَاعِدُنِيْ
وَأَنْتَ أَفْرَدْتَنِيْ وَمَنْ يُقَوِّيْنِيْ وَأَنْتَ أَضْعَفْتَنِيْ لَا يُجِيْرُ يَا إِلٰهِيْ إِلَّا رَبٌّ عَلٰى
مَرْبُوْبٍ وَلَا يُؤْمِنُ إِلَّا غَالِبٌ عَلٰى مَغْلُوْبٍ وَلَا يُعِيْنُ إِلَّا طَالِبٌ
عَلٰى مَطْلُوْبٍ وَبِيَدِكَ يَا إِلٰهِيْ جَمِيْعُ ذٰلِكَ السَّبَبِ وَإِلَيْكَ الْمَفَرُّ
وَالْمَهْرَبُ فَصَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَأَجِرْ هَرَبِيْ وَأَنْجِحْ مَطْلَبِيْ
اَللّٰهُمَّ إِنَّكَ إِنْ صَرَفْتَ عَنِّيْ وَجْهَكَ الْكَرِيْمَ أَوْ مَنَعْتَنِيْ فَضْلَكَ
الْجَسِيْمَ أَوْ حَظَرْتَ عَلَيَّ رِزْقَكَ أَوْ قَطَعْتَ عَنِّيْ سَبَبَكَ
لَمْ أَجِدِ السَّبِيْلَ إِلٰى شَيْءٍ مِنْ أَمَلِيْ غَيْرَكَ وَلَمْ أَقْدِرْ عَلٰى
مَا عِنْدَكَ بِمَعُوْنَةِ سِوَاكَ فَإِنِّيْ عَبْدُكَ وَفِيْ قَبْضَتِكَ
نَاصِيَتِيْ بِيَدِكَ لَا أَمْرَ لِيْ مَعَ أَمْرِكَ مَاضٍ فِيَّ حُكْمُكَ

with poverty, lest I beg of those who receive their living from Thee, and ask favour of the wicked and be tempted, thereby, to praise him who giveth me, and fall into disparaging him who denieth me; while, Thou art above all of them the master of Bounty and Refusal.

O Lord! bless Mohammad and his Al (family) and give me accuracy in worship, and happiness in piety, and knowledge in practice, and chastity in beneficence.

O Lord! let my term of existence end with Thy pardon, and verify my conduct[a] in expecting Thy mercy, and make it easy for me to win Thy approbation, and let in all circumstances my actions be good.

O Lord! bless Mohammad and his Al (family) and remind me to adore Thee in times of neglect, and employ me in serving Thee in the days of leisure (intermission), and indicate for me an easy path to Thy love so that I may obtain the good of this world and hereafter.

O Lord! bless Mohammad and his Al (family) more than Thou didst bless any of Thy creatures before him, and more than Thou wilt bless any one after him, and give us that which is good in this world and the next, and graciously, protect me from torment of the Fire.

(a) Hope, according to another reading.

بِالْاِقْتَارِ فَاَسْتَرْزِقَ اَهْلَ رِزْقِكَ وَاَسْتَعْطِيَ شِرَارَ
خَلْقِكَ فَاَفْتَتِنَ بِحَمْدِ مَنْ اَعْطَانِيْ وَاُبْتَلٰى بِذَمِّ مَنْ مَنَعَنِيْ
وَاَنْتَ مِنْ دُوْنِهِمْ وَلِيُّ الْاِعْطَاۤءِ وَالْمَنْعِ اَللّٰهُمَّ صَلِّ عَلٰى
مُحَمَّدٍ وَّاٰلِهٖ وَارْزُقْنِيْ صِحَّةً فِيْ عِبَادَةٍ وَفَرَاغًا فِيْ زَهَادَةٍ
وَعِلْمًا فِي اسْتِعْمَالٍ وَوَرَعًا فِيْ اِجْمَالٍ اَللّٰهُمَّ اخْتِمْ بِعَفْوِكَ
اَجَلِيْ وَحَقِّقْ فِيْ رَجَاۤءِ رَحْمَتِكَ اَمَلِيْ وَسَهِّلْ اِلٰى بُلُوْغِ رِضَاكَ
سُبُلِيْ وَحَسِّنْ فِيْ جَمِيْعِ اَحْوَالِيْ عَمَلِيْ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ
وَّاٰلِهٖ وَنَبِّهْنِيْ لِذِكْرِكَ فِيْ اَوْقَاتِ الْغَفْلَةِ وَاسْتَعْمِلْنِيْ بِطَاعَتِكَ
فِيْ اَيَّامِ الْمُهْلَةِ وَانْهَجْ لِيْ اِلٰى مَحَبَّتِكَ سَبِيْلًا سَهْلَةً اَكْمِلْ
لِيْ بِهَا خَيْرَ الدُّنْيَا وَالْاٰخِرَةِ اَللّٰهُمَّ وَصَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ
كَاَفْضَلِ مَا صَلَّيْتَ عَلٰى اَحَدٍ مِّنْ خَلْقِكَ قَبْلَهٗ وَاَنْتَ مُصَلٍّ
عَلٰى اَحَدٍ بَعْدَهٗ وَاٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً
وَقِنِيْ بِرَحْمَتِكَ عَذَابَ النَّارِ ۝

error and spare me from bearing the unpleasant doings of Thy creatures, and grant me peace on the day of resurrection and favour me with handsome guidance.

O Lord! bless Mohammad and his Al (family) and ward off (evil) from me with Thy grace, and nourish me with Thy blessing—and reform me with Thy graciousness and cure me with Thy goodness and hide me in the shelter of Thy mercy and clothe me with Thy approbation, and help me, when matters grow difficult about me, (to choose) the most righteous of them, and when actions become dubious, (to select) the purest of them, and when the creeds conflict, (to adopt) the most praiseworthy of them.

O Lord! bless Mohammad and his Al (family) and crown me with sufficiency and adorn me with the grace of Thy love,[1] and grant me true guidance and do not try me with prosperity and confer on me the beauty of comfort and do not make my life a succession of trials, and do not reject my prayer with repulsion; for, I do not recognize any as Thy rival, and I do not call upon any as Thy equal.

O Lord! bless Mohammad and his Al (family) and restrain me from extravagance and preserve my subsistence from waste and increase my possessions by giving blessing therein and let me walk along the path of benevolence;[2] in whatever I spend my (wealth).

O Lord! bless Mohammad and his Al (family) and spare me the pain of earning, and give me livelihood without measure so that search (after it) may not take me away from Thy worship, and I may not have to bear the evil consequences of earning (wealth) by unfair means.

O Lord! therefore grant me by Thy power what I desire and protect me with Thy glory from what I fear.

O Lord! bless Mohammad and his Al (family) and guard my honour with prosperity and do not disgrace my dignity

1. Authority.
2. Guidance.

وَاكْفِنِي مَؤُونَةَ مَعَرَّةِ الْعِبَادِ وَهَبْ لِي أَمْنَ الْمَعَادِ وَامْنَحْنِي
حُسْنَ الْإِرْشَادِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَادْرَأْ عَنِّي
بِلُطْفِكَ وَاغْذُنِي بِنِعْمَتِكَ وَأَصْلِحْنِي بِكَرَمِكَ وَدَاوِنِي
بِصُنْعِكَ وَأَظِلَّنِي فِي ذَرَاكَ وَجَلِّلْنِي رِضَاكَ وَوَفِّقْنِي
إِذَا اشْتَكَلَتْ عَلَيَّ الْأُمُورُ لِأَهْدَاهَا وَإِذَا تَشَابَهَتِ الْأَعْمَالُ
لِأَزْكَاهَا وَإِذَا تَنَاقَضَتِ الْمِلَلُ لِأَرْضَاهَا اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَتَوِّجْنِي بِالْكِفَايَةِ وَسُمْنِي حُسْنَ الْوِلَايَةِ
وَهَبْ لِي صِدْقَ الْهِدَايَةِ وَلَا تَفْتِنِّي بِالسَّعَةِ وَامْنَحْنِي
حُسْنَ الدَّعَةِ وَلَا تَجْعَلْ عَيْشِي كَدّاً كَدّاً وَلَا تَرُدَّ دُعَائِي
عَلَيَّ رَدّاً فَإِنِّي لَا أَجْعَلُ لَكَ ضِدّاً وَلَا أَدْعُو مَعَكَ نِدّاً
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَامْنَعْنِي مِنَ السَّرَفِ وَحَصِّنْ
رِزْقِي مِنَ التَّلَفِ وَوَفِّرْ مَلَكَتِي بِالْبَرَكَةِ فِيهِ وَأَصِبْ
بِي سَبِيلَ الْهِدَايَةِ لِلْبِرِّ فِيمَا أُنْفِقُ مِنْهُ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَاكْفِنِي مَؤُونَةَ الْاِكْتِسَابِ وَارْزُقْنِي مِنْ
غَيْرِ احْتِسَابٍ فَلَا أَشْتَغِلَ عَنْ عِبَادَتِكَ بِالطَّلَبِ
وَلَا أَحْتَمِلَ إِصْرَ تَبِعَاتِ الْمَكْسَبِ اللَّهُمَّ فَأَطْلِبْنِي
بِقُدْرَتِكَ مَا أَطْلُبُ وَأَجِرْنِي بِعِزَّتِكَ مِمَّا أَرْهَبُ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَصُنْ وَجْهِي بِالْيَسَارِ وَلَا تَبْتَذِلْ جَاهِي

hast authority to restrain me, nor go astray whilst it is possible for Thee to guide me, nor grow poor whilst Thou hast power to prosper me, nor grow rebellious[1] whilst my independence is from Thee.

O Lord! seeking Thy forgiveness have I come, and at Thy pardon do I aim, and Thy forbearance do I long for, and in Thy kindness do I trust, and I have not with me what would entitle me to Thy forgiveness, nor (is there) in my actions what would make me deserve Thy pardon; I have nothing save Thy grace when I pass judgment upon myself, therefore, bless Mohammad and his Al (family) and be kind upon me.

O Lord! make me speak with righteousness; and suspire me with piety, and give me grace for what is most pure, and employ me in what is most praiseworthy.

O Lord! make me walk the most exemplary path, and let me live and die believing in Thee.

O Lord! bless Mohammad and his Al (family) and bless me with frugality, and let me be of the people of righteousness; and of the guides to virtue, and of the pious servants, and grant me salvation at the last day and safety on the expected doomsday.

O Lord! exact for Thyself from my soul whatever may purify it, and preserve those *motives* for my soul that may perfect it; for verily my soul is liable to come to ruin, unless Thou preserve it.

O Lord! Thou art my shelter if I grow sad, and Thou art my resource if I am in need and unto Thee I cry for help, when deeply afflicted, and with Thee is recompense for what is lost, and reformation for what is corrupted, and alteration for what Thou disapprovest:

Therefore, favour me with security before calamity, and bounty before begging (for it) and right direction before

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(1) Indigent according to another reading.

الْقَادِرُ عَلَى الْقَبْضِ مِنِّي وَلَا أَضِلَّنَّ وَقَدْ أَمْكَنَتْكَ هِدَايَتِي وَلَا
أَفْتَقِرَنَّ وَمِنْ عِنْدِكَ وُسْعِي وَلَا أَطْغَيَنَّ وَمِنْ عِنْدِكَ وُجْدِي
اَللّٰهُمَّ إِلَى مَغْفِرَتِكَ وَفَدْتُ وَإِلَى عَفْوِكَ قَصَدْتُ وَإِلَى
تَجَاوُزِكَ اشْتَقْتُ وَبِفَضْلِكَ وَثِقْتُ وَلَيْسَ عِنْدِي مَا يُوجِبُ
لِي مَغْفِرَتَكَ وَلَا فِي عَمَلِي مَا أَسْتَحِقُّ بِهِ عَفْوَكَ وَمَا لِي بَعْدَ أَنْ
حَكَمْتُ عَلَى نَفْسِي بِمَا ذُكِرَ إِلَّا فَضْلُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
تَفَضَّلْ عَلَيَّ اَللّٰهُمَّ وَأَنْطِقْنِي بِالْهُدَى وَأَلْهِمْنِي التَّقْوَى وَ
وَفِّقْنِي لِلَّتِي هِيَ أَزْكَى وَاسْتَعْمِلْنِي بِمَا هُوَ أَرْضَى اَللّٰهُمَّ اسْلُكْ
بِيَ الطَّرِيقَةَ الْمُثْلَى وَاجْعَلْنِي عَلَى مِلَّتِكَ أَمُوتُ وَأَحْيَى
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَمَتِّعْنِي بِالْاِقْتِصَادِ وَاجْعَلْنِي مِنْ
أَهْلِ السَّدَادِ وَمِنْ أَدِلَّةِ الرَّشَادِ وَمِنْ صَالِحِي الْعِبَادِ وَ
ارْزُقْنِي فَوْزَ الْمَعَادِ وَسَلَامَةَ الْمِرْصَادِ اَللّٰهُمَّ خُذْ لِنَفْسِكَ مِنْ
نَفْسِي مَا يُخَلِّصُهَا وَأَبْقِ لِنَفْسِي مِنْ نَفْسِي مَا يُصْلِحُهَا فَإِنَّ نَفْسِي
هَالِكَةٌ أَوْ تَعْصِمَهَا اَللّٰهُمَّ أَنْتَ عُدَّتِي إِنْ حَزِنْتُ وَأَنْتَ
مُنْتَجَعِي إِنْ حُرِمْتُ وَبِكَ اسْتِغَاثَتِي إِنْ كُرِثْتُ وَعِنْدَكَ مِمَّا
فَاتَ خَلَفٌ وَلِمَا فَسَدَ صَلَاحٌ وَفِيمَا أَنْكَرْتَ تَغْيِيرٌ فَامْنُنْ عَلَيَّ
قَبْلَ الْبَلَاءِ بِالْعَافِيَةِ وَقَبْلَ الطَّلَبِ بِالْجِدَةِ وَقَبْلَ الضَّلَالِ بِالرَّشَادِ

And grant the fulfilment of these wishes along with continual worship of Thee and attachment to the community of the faithful and let me withdraw from those who start innvovations, and act upon self-invented judgments.

O Lord! bless Mohammad and his Al (family) and confer on me Thy most abundant sustenance when I grow old and infuse in me Thy most righteous strength when I be fatigued.

And do not allow me to grow lazy so as to keep away from Thy worship, and do not let me be blind to Thy path nor allow me to indulge in what is contrary to Thy love.

Nor join him who has separated himself from Thee, nor let me keep aloof from him who has joined unto Thee.

O Lord! let me get strength from Thee in necessity, and apply to Thee, in need, and humbly entreat Thee in poverty and do not let me be tempted to ask help of any other than Thee, when I am afflicted, nor to humbly entreat any other than Thee, when in need, nor to supplicate another besides Thee, when in fear, lest I should deserve, thereby, to be forsaken, rejected and despised by Thee, O most Merciful!

O Lord! let what Satan introduces into my heart, of desires, suspicion and envy, be a cause for remembrance of Thy greatness, contemplation of Thy power, and become plans against Thy enemy; and let what he make my tongue utter of indecent words nonsense raving abuse, false evidence, backbiting of an absent true-believer, or reviling one who is present, and other things similar to these, be a speech in praise of Thee and an utterance of a eulogy to Thee, an absorption in Thy glory, a thanks-giving for Thy favour, an acknowledgment of Thy goodness and an enumeration of Thy blessings.

O Lord! bless Mohammad and his Al (family), and do not let me be oppressed while Thou hast power to ward off trouble from me, nor let me, oppress others whilst Thou

وَ أَكْمِلْ ذَلِكَ لِي بِدَوَامِ الطَّاعَةِ وَ لُزُومِ الْجَمَاعَةِ وَ رَفْضِ أَهْلِ
الْبِدَعِ وَ مُسْتَعْمِلِ الرَّأْيِ الْمُخْتَرَعِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ
وَ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ إِذَا كَبِرْتُ وَ أَقْوَى قُوَّتِكَ فِيَّ
إِذَا نَصِبْتُ وَ لَا تَبْتَلِيَنِّي بِالْكَسَلِ عَنْ عِبَادَتِكَ وَ لَا الْعَمَى عَنْ سَبِيلِكَ
وَ لَا بِالتَّعَرُّضِ لِخِلَافِ مَحَبَّتِكَ وَ لَا مُجَامَعَةِ مَنْ تَفَرَّقَ عَنْكَ وَ
لَا مُفَارَقَةِ مَنِ اجْتَمَعَ إِلَيْكَ اللَّهُمَّ اجْعَلْنِي أَصُولُ بِكَ عِنْدَ
الضَّرُورَةِ وَ أَسْأَلُكَ عِنْدَ الْحَاجَةِ وَ أَتَضَرَّعُ إِلَيْكَ عِنْدَ الْمَسْكَنَةِ
وَ لَا تَفْتِنِّي بِالِاسْتِعَانَةِ بِغَيْرِكَ إِذَا اضْطُرِرْتُ وَ لَا بِالْخُضُوعِ
لِسُؤَالِ غَيْرِكَ إِذَا افْتَقَرْتُ وَ لَا بِالتَّضَرُّعِ إِلَى مَنْ دُونَكَ
إِذَا رَهِبْتُ فَأَسْتَحِقَّ بِذَلِكَ خِذْلَانَكَ وَ مَنْعَكَ وَ إِعْرَاضَكَ
يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ اجْعَلْ مَا يُلْقِي الشَّيْطَانُ فِي رُوعِي
مِنَ التَّمَنِّي وَ التَّظَنِّي وَ الْحَسَدِ ذِكْراً لِعَظَمَتِكَ وَ تَفَكُّراً فِي
قُدْرَتِكَ وَ تَدْبِيراً عَلَى عَدُوِّكَ وَ مَا أَجْرَى عَلَى لِسَانِي
مِنْ لَفْظَةِ فُحْشٍ أَوْ هُجْرٍ أَوْ شَتْمِ عِرْضٍ أَوْ شَهَادَةِ بَاطِلٍ أَوِ
اغْتِيَابِ مُؤْمِنٍ غَائِبٍ أَوْ سَبِّ حَاضِرٍ وَ مَا أَشْبَهَ ذَلِكَ
نُطْقاً بِالْحَمْدِ لَكَ وَ إِغْرَاقاً فِي الثَّنَاءِ عَلَيْكَ وَ ذَهَاباً فِي تَمْجِيدِكَ
وَ شُكْراً لِنِعْمَتِكَ وَ اعْتِرَافاً بِإِحْسَانِكَ وَ إِحْصَاءً لِمِنَنِكَ اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَ آلِهِ وَ لَا أُظْلَمَنَّ وَ أَنْتَ مُطِيقٌ لِلدَّفْعِ عَنِّي وَ لَا أَظْلِمَنَّ وَ أَنْتَ

O Lord! bless Mohammad and his Al (family), and let me have power over him who has oppressed me, and an argument against him who quarrelled with me and victory over him who bore me ill-will.

And grant me an artifice against him who deceived me, and power over him, who overpowered me, and make false the charge of him who impeached me, and relieve me from him who threatened me.

And give me grace to obey him who directed me to the right path and follow him who guided me (to it).

O Lord! bless Mohammad and his Al (family) and give me grace that I may behave with sincere good-will to him who was insincere to me, and reward with goodness him who forsook me, and repay bounteously him who disappointed me, and compensate with reunion him who separated me from him and make me to differ from him who did backbite me by speaking well of him; and to return thanks for good and overlook evil.

O Lord! bless Mohammad and his Al (family) and adorn me with the qualities of the righteous, and clothe me with the dress of the pious, in spreading justice and restraining anger and quenching the fire of ill-will and reuniting the scattered and making up the differences between men, and publishing goodness and hiding blemishes and lenience of temper† and bending the knee of humility* and beauty of conduct, calmness of disposition and agreeableness of (social) intercourse, and advancing towards excellence; and adopting generosity and forbearing rebuke and showing kindness to the unworthy; and speaking the truth though difficult, and underrating personal good, however great, of words or deeds; and overestimating personal evil, however small, of speech or act.

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† Nature.

* i. e. behaving towards others with humility and treating them with respect.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَ اجْعَلْ لِّيْ يَدًا عَلٰى مَنْ ظَلَمَنِيْ
وَ لِسَانًا عَلٰى مَنْ خَاصَمَنِيْ وَ ظَفَرًا بِمَنْ عَانَدَنِيْ وَ هَبْ لِيْ مَكْرًا
عَلٰى مَنْ كَايَدَنِيْ وَ قُدْرَةً عَلٰى مَنِ اضْطَهَدَنِيْ وَ تَكْذِيْبًا
لِمَنْ قَصَبَنِيْ وَ سَلَامَةً مِّمَّنْ تَوَعَّدَنِيْ وَ وَفِّقْنِيْ لِطَاعَةِ مَنْ
سَدَّدَنِيْ وَ مُتَابَعَةِ مَنْ اَرْشَدَنِيْ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ
اٰلِهٖ وَ سَدِّدْنِيْ لِاَنْ اُعَارِضَ مَنْ غَشَّنِيْ بِالنُّصْحِ وَ اَجْزِيَ
مَنْ هَجَرَنِيْ بِالْبِرِّ وَ اُثِيْبَ مَنْ حَرَمَنِيْ بِالْبَذْلِ وَ اُكَافِيَ
مَنْ قَطَعَنِيْ بِالصِّلَةِ وَ اُخَالِفَ مَنِ اغْتَابَنِيْ اِلٰى حُسْنِ الذِّكْرِ
وَ اَنْ اَشْكُرَ الْحَسَنَةَ وَ اُغْضِيَ عَنِ السَّيِّئَةِ اَللّٰهُمَّ صَلِّ عَلٰى
مُحَمَّدٍ وَّ اٰلِهٖ وَ حَلِّنِيْ بِحِلْيَةِ الصّٰلِحِيْنَ وَ اَلْبِسْنِيْ زِيْنَةَ الْمُتَّقِيْنَ
فِيْ بَسْطِ الْعَدْلِ وَ كَظْمِ الْغَيْظِ وَ اِطْفَاءِ النَّائِرَةِ وَ ضَمِّ اَهْلِ
الْفُرْقَةِ وَ اِصْلَاحِ ذَاتِ الْبَيْنِ وَ اِفْشَاءِ الْعَارِفَةِ وَ سَتْرِ
الْعَائِبَةِ وَ لِيْنِ الْعَرِيْكَةِ وَ خَفْضِ الْجَنَاحِ وَ حُسْنِ السِّيْرَةِ وَ
سُكُوْنِ الرِّيْحِ وَ طِيْبِ الْمُخَالَقَةِ وَ السَّبْقِ اِلَى الْفَضِيْلَةِ وَ اِيْثَارِ
التَّفَضُّلِ وَ تَرْكِ التَّعْيِيْرِ وَ الْاِفْضَالِ عَلٰى غَيْرِ الْمُسْتَحِقِّ وَ الْقَوْلِ
بِالْحَقِّ وَ اِنْ عَزَّ وَ اسْتِقْلَالِ الْخَيْرِ وَ اِنْ كَثُرَ مِنْ
قَوْلِيْ وَ فِعْلِيْ وَ اسْتِكْثَارِ الشَّرِّ وَ اِنْ قَلَّ مِنْ قَوْلِيْ وَ فِعْلِيْ

And cause me to adore Thee, and do not let my adoration be spoiled with conceit.

And issue from my hands good to mankind and do not let it be undone with reproaches.[1]

And give me excellent morals, and save me from boasting.

O Lord! bless Mohammad and his Al (family) and do not exalt me to any rank among men, unless Thou hast lowered me to an equal degree, in my own sight.

And create for me no outward respect, unless Thou hast created for me an equal amount of humiliation in my spirit.

O Lord! bless Mohammad and his Al (family) and favour me with a righteous direction which I may not change (for another) and a right path from which I may not go astray, and a well guided motive which I may not doubt.

And let me live as long as my life is useful in serving Thee.

So when my life becomes a pasture for Satan be pleased to call me back to Thee; before Thy wrath advance towards me or Thy anger is fixed upon me.

O Lord! leave in me no culpable habit unreformed and no blame-worthy blemish unamended, and no imperfect excellence without bringing it to perfection.

O Lord! bless Mohammad and his Al (family) and substitute for me love in place of the enmity of the hostile, and friendship for the envy of the rebellious, and confidence for distrust of the virtuous, and kindness for the hatred of those that are near, and benevolence to kindred for their disobedience; and assistance for desertion of the near (relations); and sincerity of regard for the love of the ceremoniously polite, and, good behaviour for the repulsion of associates, and sweetness of peace for the bitterness of fear of tyrants.

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(1). Lit expression of obligations with which I may happen to reproach the recipient.

وَعَبِّدْنِي لَكَ وَلَا تُفْسِدْ عِبَادَتِي بِالْعُجْبِ وَأَجْرِ لِلنَّاسِ
عَلَى يَدَيَّ الْخَيْرَ وَلَا تَمْحَقْهُ بِالْمَنِّ وَهَبْ لِي مَعَالِيَ الْأَخْلَاقِ
وَاعْصِمْنِي مِنَ الْفَخْرِ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تَرْفَعْنِي
فِي النَّاسِ دَرَجَةً إِلَّا حَطَطْتَنِي عِنْدَ نَفْسِي مِثْلَهَا وَلَا تُحْدِثْ
لِي عِزًّا ظَاهِرًا إِلَّا أَحْدَثْتَ لِي ذِلَّةً بَاطِنَةً عِنْدَ نَفْسِي
بِقَدَرِهَا اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمَتِّعْنِي
بِهُدًى صَالِحٍ لَا أَسْتَبْدِلُ بِهِ وَطَرِيقَةِ حَقٍّ لَا أَزِيغُ عَنْهَا
وَنِيَّةِ رُشْدٍ لَا أَشُكُّ فِيهَا وَعَمِّرْنِي مَا كَانَ عُمُرِي بِذْلَةً
فِي طَاعَتِكَ فَإِذَا كَانَ عُمُرِي مَرْتَعًا لِلشَّيْطَانِ فَاقْبِضْنِي
إِلَيْكَ قَبْلَ أَنْ يَسْبِقَ مَقْتُكَ إِلَيَّ أَوْ يَسْتَحْكِمَ غَضَبُكَ عَلَيَّ
اَللّٰهُمَّ لَا تَدَعْ خَصْلَةً تُعَابُ مِنِّي إِلَّا أَصْلَحْتَهَا وَلَا عَائِبَةً
أُؤَنَّبُ بِهَا إِلَّا حَسَّنْتَهَا وَلَا أُكْرُومَةً فِيَّ نَاقِصَةً إِلَّا أَتْمَمْتَهَا اَللّٰهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَبْدِلْنِي مِنْ بِغْضَةِ أَهْلِ الشَّنَآنِ
الْمَحَبَّةَ وَمِنْ حَسَدِ أَهْلِ الْبَغْيِ الْمَوَدَّةَ وَمِنْ ظِنَّةِ أَهْلِ
الصَّلَاحِ الثِّقَةَ وَمِنْ عَدَاوَةِ الْأَدْنَيْنَ الْوَلَايَةَ وَمِنْ
عُقُوقِ ذَوِي الْأَرْحَامِ الْمَبَرَّةَ وَمِنْ خِذْلَانِ الْأَقْرَبِينَ
النُّصْرَةَ وَمِنْ حُبِّ الْمُدَارِينَ تَصْحِيحَ الْمِقَةِ وَمِنْ رَدِّ
الْمُلَابِسِينَ كَرَمَ الْعِشْرَةِ وَمِنْ مَرَارَةِ خَوْفِ الظَّالِمِينَ حَلَاوَةَ الْأَمَنَةِ

20. He prayeth for excellence in morals and conduct.

O Lord! bless Mohammad and his family, and advance my faith to the greatest perfection.

And let my belief be the most excellent of beliefs.

And cause my motive to be the best of resolutions and my conduct the best of anectio.

O Lord! prosper my good resolutions,

And establish my belief in Thee[1].

And reform with Thy power what has become corrupted in me,[2]

O Lord! bless Mohammad and his Al (family), and grant to satisfy[3] me in that, the care for which keeps me engaged.

And cause me to perform those deeds concerning which Thou wilt question me to-morrow,[4]

And let my days be spent in that work for which Thou hast created me,[5]

And make me independent and provide me amply with Thy sustenance.

And do not let me be tempted by arrogance[6] (caused by wealth).

And let me be honoured, but do not let me fall a prey to pride

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1. That is confirm my belief in Thy boundless power to reward the righteous and to punish the wicked in this world or the next

2. So that it may turn out acceptable to Thee

3. Lit,—Do for me that etc.

4. i. e. the Day of judgment

5. i. e. Thy service,

6. According to another reading 'by sight', i. e. do not let me be tempted to see forbidden things

وكان من دعائه عليه السلام في مكارم الأخلاق ومرضيّ الأفعال

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَبَلِّغْ بِاِيْمَانِيْ اَكْمَلَ الْاِيْمَانِ وَ
اجْعَلْ يَقِيْنِيْ اَفْضَلَ الْيَقِيْنِ وَانْتَهِ بِنِيَّتِيْ اِلٰى اَحْسَنِ النِّيَّاتِ
وَبِعَمَلِيْ اِلٰى اَحْسَنِ الْاَعْمَالِ اَللّٰهُمَّ وَفِّرْ بِلُطْفِكَ نِيَّتِيْ وَ
صَحِّحْ بِمَا عِنْدَكَ يَقِيْنِيْ وَاسْتَصْلِحْ بِقُدْرَتِكَ مَا فَسَدَ مِنِّيْ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَاكْفِنِيْ مَا يَشْغَلُنِي الْاِهْتِمَامُ بِهٖ
وَاسْتَعْمِلْنِيْ بِمَا تَسْاَلُنِيْ غَدًا عَنْهُ وَاسْتَفْرِغْ اَيَّامِيْ فِيْمَا
خَلَقْتَنِيْ لَهٗ وَاَغْنِنِيْ وَاَوْسِعْ عَلَيَّ فِيْ رِزْقِكَ وَ
لَا تَفْتِنِّيْ بِالنَّظَرِ وَاَعِزَّنِيْ وَلَا تَبْتَلِيَنِّيْ بِالْكِبْرِ

19. Prayer for rain after a drought.

O Lord satisfy us with rain, and spread over us Thy mercy in the shape of abundant rain, issuing from the driven cloud, to make the earth put forth pleasing vegetation on all sides;

And favour Thy servants by ripening the fruit, and revive Thy cities by the coming out of buds:

And send Thy honourable angel messengers, from Thee, with rainclouds, ever beneficial, of far reaching abundance, of showers ample, quick, rapid, to revive, thereby, what is dead, and to restore what is lost, and to cause the crops to grow; and amplify, therewith, means of subsistence,—(send) clouds, dense, agreeable and wholesome, layer upon layer, spreading far and wide, accompanied by undeceptive lightning and pregnant with unbroken showers.

O Lord bless us with a rain causing the soil to bring forth vegetation, congenial, profitable, vast and abundant, to help thereby the growing grass, and to restore to prosperity the naked soil.

O Lord favour us with a rain whereby Thou mayest cause torrents to issue from mountains, the wells to fill up, the rivers to flow, the plants to grow, the prices to go down in all countries, the beasts and other creatures to thrive; and provide for us, thereby, abundance of pure food, and cause the tilled fields to bring forth for us, and let the breasts be full of milk, and add strength to our strength

O Lord let not its shower over us be poisonous, nor let its cold be destructive to us, nor let its decent upon us be like a pelting with stones, nor make its water bitter to us

O Lord bless Mohammad and his Al (family), and confer on us the blessings of the heavens and the earth: Verily, everything is within Thy power.

وكان من دعائه عليه السلام عند الاستسقاء بعد الجدب

اَللّٰهُمَّ اسْقِنَا الْغَيْثَ وَانْشُرْ عَلَيْنَا رَحْمَتَكَ بِغَيْثِكَ الْمُغْدِقِ مِنَ
السَّحَابِ الْمُنْسَاقِ لِنَبَاتِ اَرْضِكَ الْمُونِقِ فِي جَمِيعِ الْاٰفَاقِ
وَامْنُنْ عَلٰى عِبَادِكَ بِاِينَاعِ الثَّمَرَةِ وَاَحْيِ بِلَادَكَ بِبُلُوغِ
الزَّهَرَةِ وَاَشْهِدْ مَلَائِكَتَكَ الْكِرَامَ السَّفَرَةَ بِسَقْيٍ مِنْكَ نَافِعٍ
دَائِمٍ غُزْرُهُ وَاسِعٍ دِرَرُهُ وَابِلٍ سَرِيعٍ عَاجِلٍ تُحْيِي بِهِ مَا قَدْ
مَاتَ وَتَرُدُّ بِهِ مَا قَدْ فَاتَ وَتُخْرِجُ بِهِ مَا هُوَ اٰتٍ وَتُوَسِّعُ بِهِ
فِي الْاَقْوَاتِ سَحَابًا مُتَرَاكِمًا هَنِيئًا طَبَقًا مُجَلْجَلًا غَيْرَ مُلِثٍّ وَدْقُهُ
وَلَا خُلَّبٍ بَرْقُهُ اَللّٰهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيعًا مُمْرِعًا عَرِيضًا
وَاسِعًا غَزِيرًا تَرُدُّ بِهِ النَّهِيضَ وَتَجْبُرُ بِهِ الْمَهِيضَ اَللّٰهُمَّ
اسْقِنَا سَقْيًا تُسِيلُ مِنْهُ الظِّرَابَ وَتَمْلَاُ مِنْهُ الْجِبَابَ وَتُفَجِّرُ
مِنْهُ الْاَنْهَارَ وَتُنْبِتُ بِهِ الْاَشْجَارَ وَتُرْخِصُ بِهِ الْاَسْعَارَ فِي
جَمِيعِ الْاَمْصَارِ وَتَنْعَشُ بِهِ الْبَهَائِمَ وَالْخَلْقَ وَتُكْمِلُ لَنَا بِهِ طَيِّبَاتِ
الرِّزْقِ وَتُنْبِتُ لَنَا بِهِ الزَّرْعَ وَتُدِرُّ بِهِ الضَّرْعَ وَتَزِيدُنَا بِهِ قُوَّةً
اِلٰى قُوَّتِنَا اَللّٰهُمَّ لَا تَجْعَلْ ظِلَّهُ عَلَيْنَا سَمُومًا وَلَا تَجْعَلْ بَرْدَهُ
عَلَيْنَا حُسُومًا وَلَا تَجْعَلْ صَوْبَهُ عَلَيْنَا رُجُومًا وَلَا تَجْعَلْ مَاءَهُ
عَلَيْنَا اُجَاجًا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ وَارْزُقْنَا مِنْ
بَرَكَاتِ السَّمٰوَاتِ وَالْاَرْضِ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ

18 His prayer when what he feared was averted, and when he too quickly obtained what he wanted.

Praise be to Thee O Lord for the goodness of Thy decree and for what Thou didst avert from me, of calamity!

Therefore, let not my share of Thy mercy, consist in what Thou didst hasten to give me of Thy security, lest I should turn out unlucky in obtaining what I liked, and another prove lucky for what I disliked

And if what I enjoyed of this security by day or night be destined to be followed by an everlasting calamity, and a perpetual penalty, then, be pleased to advance to me what Thou hast delayed, and keep back from me what Thou hast advanced;

For, whatever endeth in destruction is not great, and whatever endeth in permanence is not little.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا دُفِعَ عَنْهُ مَا يَحْذَرُ
وَعُجِّلَ لَهُ مَطْلَبُهُ

اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى حُسْنِ قَضَآئِكَ وَبِمَا صَرَفْتَ عَنِّيْ
مِنْ بَلَآئِكَ فَلَا تَجْعَلْ حَظِّيْ مِنْ رَّحْمَتِكَ مَا عَجَّلْتَ لِيْ
مِنْ عَافِيَتِكَ فَاَكُوْنَ قَدْ شَقِيْتُ بِمَآ اَحْبَبْتُ وَسَعِدَ
غَيْرِيْ بِمَا كَرِهْتُ وَاِنْ يَّكُنْ مَا ظَلِلْتُ فِيْهِ اَوْبِتُّ فِيْهِ
مِنْ هٰذِهِ الْعَافِيَةِ بَيْنَ يَدَيْ بَلَآءٍ لَّا يَنْقَطِعُ وَوِزْرٍ
لَّا يَرْتَفِعُ فَقَدِّمْ لِيْ مَآ اَخَّرْتَ وَاَخِّرْ عَنِّيْ مَا قَدَّمْتَ
فَغَيْرُ كَثِيْرٍ مَّا عَاقِبَتُهُ الْفَنَآءُ وَغَيْرُ قَلِيْلٍ مَّا عَاقِبَتُهُ الْبَقَآءُ ۝

us from such things as we beg to be delivered of by Thee; and grant us what we prayed Thee for, and give us what we have failed to obtain through negligence, and guard for us what we have forgotten; and introduce us, thereby, into the class of the pious and rank of the true believers. Amen Lord of the worlds!

مِمَّا اسْتَجَرْنَا بِكَ مِنْ خَوْفِهٖ وَاسْمَعْ لَنَا مَا دَعَوْنَا بِهٖ وَ
اَعْطِنَا مَا اَغْفَلْنَاهُ وَاحْفَظْ لَنَا مَا نَسِيْنَاهُ وَصَيِّرْنَا بِذٰلِكَ
فِيْ دَرَجَاتِ الصَّالِحِيْنَ وَمَرَاتِبِ الْمُؤْمِنِيْنَ اٰمِيْنَ
رَبَّ الْعَالَمِيْنَ ۝

O Lord imbue our hearts with the rejection of his deeds, and be gracious to us in breaking his devices.

O Lord bless Mohammad and his Al (family), and turn away Satan's power from us, and cut off his hope from us, and prevent him from coveting to mislead us.

O Lord bless Mohammad and his Al (family), and let our fathers, mothers, offspring, family members, kindred, relations and neighbours, such as are true believers, whether male or female be sheltered from the Devil in a strong fortification, a defensive stronghold and a corner of refuge; and protect them from him with armour of defence, and give them sharp weapon against him.

O Lord include in this prayer every one who has borne witness to Thy Godhead and sincerely believed in Thy Unity, and abhorred Satan for Thy sake, with sincerity of devotion to Thee, and begged of Thee help against him in learning divine science.

O Lord untie what he hath tied up, and open what he hath closed, and restrain him when he hath resolved to act, and defeat what he hath determined.

O Lord rout his army and annul his treachery and demolish his stronghold and disgrace him.

O Lord place us in the class of his enemies, and exclude us from the number of his friends, that we may not obey him when he allureth us, and may not answer him when he calleth us; that we may command those who obey our commands, to abhor him, and exhort such as listen to our advice, not to follow him.

O Lord bless Mohammad the last of the prophets, and the chief of the apostles, and the members of his house, who are pure and holy; and protect us and our people and brethren and all the true believers, male and female, from Satan's mischief against which we ask protection; and deliver

اَللّٰهُمَّ وَاَشْرِبْ قُلُوْبَنَا اِنْكَارَ عَمَلِهٖ وَالْطُفْ لَنَا فِيْ نَقْضِ حِيَلِهٖ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَحَوِّلْ سُلْطَانَهٗ عَنَّا وَاقْطَعْ رَجَاءَهٗ مِنَّا وَادْرَاْهُ عَنِ الْوُلُوْعِ بِنَا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَاجْعَلْ اٰبَاءَنَا وَاُمَّهَاتِنَا وَاَوْلَادَنَا وَاَهَالِيَنَا وَذَوِيْ اَرْحَامِنَا وَقَرَابَاتِنَا وَجِيْرَانَنَا مِنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ مِنْهُ فِيْ حِرْزٍ حَارِزٍ وَّحِصْنٍ حَافِظٍ وَّكَهْفٍ مَّانِعٍ وَّاَلْبِسْهُمْ مِّنْهُ جُنَنًا وَّاقِيَةً وَّاَعْطِهِمْ عَلَيْهِ اَسْلِحَةً مَّاضِيَةً اَللّٰهُمَّ وَاعْمُمْ بِذٰلِكَ مَنْ شَهِدَ لَكَ بِالرُّبُوْبِيَّةِ وَاَخْلَصَ لَكَ بِالْوَحْدَانِيَّةِ وَعَادَاهُ لَكَ بِحَقِيْقَةِ الْعُبُوْدِيَّةِ وَاسْتَظْهَرَ بِكَ عَلَيْهِ فِيْ مَعْرِفَةِ الْعُلُوْمِ الرَّبَّانِيَّةِ اَللّٰهُمَّ احْلُلْ مَا عَقَدَ وَافْتُقْ مَا رَتَقَ وَافْسَخْ مَا دَبَّرَ وَثَبِّطْهُ اِذَا عَزَمَ وَانْقُضْ مَا اَبْرَمَ اَللّٰهُمَّ وَاهْزِمْ جُنْدَهٗ وَاَبْطِلْ كَيْدَهٗ وَاهْدِمْ كَهْفَهٗ وَاَرْغِمْ اَنْفَهٗ اَللّٰهُمَّ اجْعَلْنَا فِيْ نَظْمِ اَعْدَائِهٖ وَاعْزِلْنَا عَنْ عِدَادِ اَوْلِيَائِهٖ لَا نُطِيْعُ لَهٗ اِذَا اسْتَهْوَانَا وَلَا نَسْتَجِيْبُ لَهٗ اِذَا دَعَانَا نَاْمُرُ بِمُنَاوَاتِهٖ مَنْ اَطَاعَ اَمْرَنَا وَنَعِظُ عَنْ مُتَابَعَتِهٖ مَنِ اتَّبَعَ زَجْرَنَا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ خَاتَمِ النَّبِيِّيْنَ وَسَيِّدِ الْمُرْسَلِيْنَ وَعَلٰى اَهْلِ بَيْتِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ وَاَعِذْنَا وَاَهَالِيَنَا وَاِخْوَانَنَا وَجَمِيْعَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ مِمَّا اسْتَعَذْنَا مِنْهُ وَاَجِرْنَا

17. When Satan was mentioned and the Imam sought refuge from his malice and cunning.

O Lord, verily we seek Thy protection from the corrupting power of Satan, who was driven away* from Thy presence, and his cunning devices; and from trusting in his falsehoods, his promises, his deceptions and his toils, and the longing of his soul to lead us astray from Thy service and to disgrace us by causing us to disobey Thee; and from taking for good what he represents to us to be good, or regarding that to be hard which he makes disagreeable to us.

O Lord let him be repulsed from us through worshipping Thee, and drive him away with our devotion to Thee; and place between us and him a curtain which he may not tear, and a strong partition which he may not break through.

O Lord bless Mohammad and his Al (family), and engage Satan at a distance from us, with some of Thy enemies; and guard us from him with Thy exceeding great watchfulness; and support us against his deception; and turn his back upon us, and remove all trace of him from us.

O Lord bless Mohammad and his Al (family), and bless us with guidance equal to Satan's misleading; and provide us with piety in opposition to his misguidance, and make us walk in the way of virtue instead of in his destructive path.

O Lord do not allow him entry into our hearts; and even near us do not provide for him an abode.

And O Lord let us know the wrong that he adorneth to tempt us; and when Thou hast informed us of it, be graciously pleased to protect us from it; and show us whereby we may devise plans against him; and inform us of that which we should prepare for him; and rouse us from the nap of negligence caused by leaning towards him, and render us suitable assistance against him.

* lit one who is pelted with stones

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا ذَكَرَ الشَّيْطَانَ فَاسْتَعَاذَ مِنْهُ وَمِنْ عَدَاوَتِهِ وَكَيْدِهِ

اللّٰهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ نَزَغَاتِ الشَّيْطَانِ الرَّجِيمِ وَكَيْدِهِ وَ
مَكَائِدِهِ وَمِنَ الثِّقَةِ بِأَمَانِيِّهِ وَمَوَاعِيدِهِ وَغُرُورِهِ وَمَصَائِدِهِ
وَأَنْ يُطْمِعَ نَفْسَهُ فِي إِضْلَالِنَا عَنْ طَاعَتِكَ وَامْتِهَانِنَا بِمَعْصِيَتِكَ
أَوْ أَنْ يَحْسُنَ عِنْدَنَا مَا حَسَّنَ لَنَا أَوْ أَنْ يَثْقُلَ عَلَيْنَا مَا كَرَّهَ إِلَيْنَا
اللّٰهُمَّ اخْسَأْهُ عَنَّا بِعِبَادَتِكَ وَاكْبِتْهُ بِدُؤُوبِنَا فِي مَحَبَّتِكَ وَاجْعَلْ
بَيْنَنَا وَبَيْنَهُ سِتْراً لَا يَهْتِكُهُ وَرَدْماً مُصْمَتاً لَا يَفْتُقُهُ اللّٰهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاشْغَلْهُ عَنَّا بِبَعْضِ أَعْدَائِكَ وَاعْصِمْنَا
مِنْهُ بِحُسْنِ رِعَايَتِكَ وَاكْفِنَا خَتْرَهُ وَوَلِّنَا ظَهْرَهُ وَاقْطَعْ
عَنَّا إِثْرَهُ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَمَتِّعْنَا مِنَ الْهُدٰى
بِمِثْلِ ضَلَالَتِهِ وَزَوِّدْنَا مِنَ التَّقْوٰى ضِدَّ غَوَايَتِهِ وَاسْلُكْ
بِنَا مِنَ التُّقٰى خِلَافَ سَبِيلِهِ مِنَ الرَّدٰى اللّٰهُمَّ لَا تَجْعَلْ لَهُ
فِي قُلُوبِنَا مَدْخَلًا وَلَا تُوطِنَنَّ لَهُ فِيمَا لَدَيْنَا مَنْزِلًا اللّٰهُمَّ وَ
مَا سَوَّلَ لَنَا مِنْ بَاطِلٍ فَعَرِّفْنَاهُ وَإِذَا عَرَّفْتَنَاهُ فَقِنَاهُ وَ
أَبْصِرْنَا مَا نُكَايِدُهُ بِهِ وَأَلْهِمْنَا مَا نُعِدُّهُ لَهُ وَأَيْقِظْنَا عَنْ
سِنَةِ الْغَفْلَةِ بِالرُّكُونِ إِلَيْهِ وَأَحْسِنْ بِتَوْفِيقِكَ عَوْنَنَا عَلَيْهِ

out, and put my head on the ground to adore Thee till my eyeballs should come out of their sockets: and eat the dust of the earth throughout my life, drink water of ashes[a] to the end of my days, and remember Thee in the meantime till my tongue should become dumb, and then never raise my glance to the horizon of the sky feeling shame before Thee; I could not deserve, thereby, the obliteration of a single sin out of all my sins!

And if Thou wert to forgive me, when I should deserve Thy forgiveness and pardon me when I should merit Thy pardon For, verily it is not due to me on account of merit, nor do I deserve it on account of worth: while my recompense from Thee, for the first thing wherein I disobeyed Thee, was Hell fire: So if Thou chastise me Thou wouldst not be unjust to me.

My Lord, since Thou hast covered my sins, and didst not disgrace me; and hast been graciously patient with me, and didst not hasten to punish me, and hast kindly borne with me and didst not alter Thy blessings (that Thou didst) bestow upon me, nor render Thy favours to me disagreeable; therefore, pity the length of my supplication and the intensity of my need and the evil of my situation.

O Lord bless Mohammad and his Al (family) and guard me from sins, and employ me in virtue, and grant me a handsome conversion, and purify me with repentance, and help me with chastity, and reform me peacefully,[b] and make me taste the sweetness of salvation, and let me be the freedman of Thy pardon and the emancipated man of Thy mercy, and grant to me impunity from Thy wrath, and thereby, let me have good news[c] in this world besides the next,—good news which I may recognise, and let me have in it a sign which I may perceive:

Verily, this is not difficult to Thee in Thy might, and is not hard upon Thee in Thy power:

Verily Thou hast power over everything.

a. i. e. water mixed with ashes

b. i. e., reform without any affliction and punishment

c. i. e. news of future reward

وَسَجَدْتُ لَكَ حَتَّى تَتَفَقَّأَ أَحْدَاقِي وَأَكَلْتُ تُرَابَ الْأَرْضِ طُولَ
عُمْرِي وَشَرِبْتُ مَاءَ الرَّمَادِ آخِرَ دَهْرِي وَذَكَرْتُكَ فِي خِلَالِ ذٰلِكَ
حَتَّى يَكِلَّ لِسَانِي ثُمَّ لَمْ أَرْفَعْ طَرْفِي إِلَى آفَاقِ السَّمَاءِ اسْتِحْيَاءً مِنْكَ
مَا اسْتَوْجَبْتُ بِذٰلِكَ مَحْوَ سَيِّئَةٍ وَاحِدَةٍ مِنْ سَيِّئَاتِي وَإِنْ كُنْتَ
تَغْفِرُ لِي حِينَ أَسْتَوْجِبُ مَغْفِرَتَكَ وَتَعْفُو عَنِّي حِينَ أَسْتَحِقُّ عَفْوَكَ
فَإِنَّ ذٰلِكَ غَيْرُ وَاجِبٍ لِي بِاسْتِحْقَاقٍ وَلَا أَنَا أَهْلٌ بِاسْتِيجَابٍ لِي إِذْ كَانَ
جَزَائِي مِنْكَ فِي أَوَّلِ مَا عَصَيْتُكَ النَّارَ فَإِنْ تُعَذِّبْنِي فَأَنْتَ
غَيْرُ ظَالِمٍ لِي إِلٰهِي فَإِذْ قَدْ تَغَمَّدْتَنِي بِسِتْرِكَ فَلَمْ تَفْضَحْنِي
وَتَأَنَّيْتَنِي بِكَرَمِكَ فَلَمْ تُعَاجِلْنِي وَحَلُمْتَ عَنِّي بِتَفَضُّلِكَ فَلَمْ
تُغَيِّرْ نِعْمَتَكَ عَلَيَّ وَلَمْ تُكَدِّرْ مَعْرُوفَكَ عِنْدِي فَارْحَمْ
طُولَ تَضَرُّعِي وَشِدَّةَ مَسْكَنَتِي وَسُوءَ مَوْقِفِي اللّٰهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَقِنِي مِنَ الْمَعَاصِي وَاسْتَعْمِلْنِي بِالطَّاعَةِ
وَارْزُقْنِي حُسْنَ الْإِنَابَةِ وَطَهِّرْنِي بِالتَّوْبَةِ وَأَيِّدْنِي
بِالْعِصْمَةِ وَاسْتَصْلِحْنِي بِالْعَافِيَةِ وَأَذِقْنِي حَلَاوَةَ الْمَغْفِرَةِ
وَاجْعَلْنِي طَلِيقَ عَفْوِكَ وَعَتِيقَ رَحْمَتِكَ وَاكْتُبْ لِي أَمَانًا مِنْ
سُخْطِكَ وَبَشِّرْنِي بِذٰلِكَ فِي الْعَاجِلِ دُونَ الْآجِلِ بُشْرَى
أَعْرِفُهَا وَعَرِّفْنِي فِيهِ عَلَامَةً أَتَبَيَّنُهَا إِنَّ ذٰلِكَ لَا يَضِيقُ عَلَيْكَ
فِي وُسْعِكَ وَلَا يَتَكَأَّدُكَ فِي قُدْرَتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Satan, and follow his call without blindness and having full knowledge of him, and without any forgetfulness in my memory concerning him and am at the same time convinced that Thy call leads towards Paradise, and that his call leads towards Hell?

Holiness to Thee! How wonderful it is that I bear witness against my own soul, and reckon it a secret affair of mine; and more wonderful than this is Thy forbearance towards me in casting me (into perdition)! And this is not because I possess any grace in Thy sight, but because of Thy gracious delay and Thy loving kindness to me: in order that I may keep away from Thy wrath incurred by disobedience, and refrain from my degrading sins; and because Thy forgiving me is more agreeable to Thee than punishing me.

Nay my God, I am too abundant, in respect of sin, too corrupt in manners, too wicked in deeds, too rashly bold in wrongdoing and too weak in point of vigilance in serving Thee, and give too little heed to the warning and caution of Thy threats, to enumerate to Thee my blemishes, or to be able to remember all my guilts:

And verily I reproach my soul with this, by way of longing for Thy kindness wherein lies the prosperity [1] of sinners, and hoping for Thy mercy wherein lies the release of the guilty.

O Lord, behold this is my neck overburdened [2] by sins, therefore, bless Mohammad and his Al (family) and liberate it with Thy forgiveness:

And this is my back weighed down with guilt, therefore bless Mohammed and his Al (family) and lighten it with Thy favour.

O Lord if I were to cry unto Thee, till my eyelashes should fall off, and wail loudly till my voice should cease and stand to serve Thee till my feet should swell, and bend down to adore Thee till the bones of my spine should stick

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1 forgiveness.

2. Lit. thinned.

الشَّيْطَانِ فَاتَّبَعَ دَعْوَتَهُ عَلَى غَيْرِ عَمًى مِنِّي فِي مَعْرِفَةٍ بِهِ وَ لَا نِسْيَانٍ مِنْ
حِفْظِي لَهُ وَ أَنَا حِينَئِذٍ مُوقِنٌ بِأَنَّ مُنْتَهَى دَعْوَتِكَ إِلَى الْجَنَّةِ وَ
مُنْتَهَى دَعْوَتِهِ إِلَى النَّارِ سُبْحَانَكَ مَا أَعْجَبَ مَا أَشْهَدُ بِهِ عَلَى نَفْسِي
وَ أُعَدِّدُهُ مِنْ مَكْتُومِ أَمْرِي وَ أَعْجَبُ مِنْ ذَلِكَ أَنَاتُكَ عَنِّي
وَ إِبْطَاؤُكَ عَنْ مُعَاجَلَتِي وَ لَيْسَ ذَلِكَ مِنْ كَرَمِي عَلَيْكَ بَلْ
تَأَنِّيًا مِنْكَ لِي وَ تَفَضُّلًا مِنْكَ عَلَيَّ لِأَنْ أَرْتَدِعَ عَنْ مَعْصِيَتِكَ
الْمُسْخِطَةِ وَ أُقْلِعَ عَنْ سَيِّئَاتِيَ الْمُخْلِقَةِ وَ لِأَنَّ عَفْوَكَ عَنِّي
أَحَبُّ إِلَيْكَ مِنْ عُقُوبَتِي بَلْ أَنَا يَا إِلَهِي أَكْثَرُ ذُنُوبًا
وَ أَقْبَحُ آثَارًا وَ أَشْنَعُ أَفْعَالًا وَ أَشَدُّ فِي الْبَاطِلِ تَهَوُّرًا وَ
أَضْعَفُ عِنْدَ طَاعَتِكَ تَيَقُّظًا وَ أَقَلُّ لِوَعِيدِكَ انْتِبَاهًا
وَ ارْتِقَابًا مِنْ أَنْ أُحْصِيَ لَكَ عُيُوبِي أَوْ أَقْدِرَ عَلَى ذِكْرِ
ذُنُوبِي وَ إِنَّمَا أُوَبِّخُ بِهَذَا نَفْسِي طَمَعًا فِي رَأْفَتِكَ الَّتِي
بِهَا صَلَاحُ أَمْرِ الْمُذْنِبِينَ وَ رَجَاءً لِرَحْمَتِكَ الَّتِي بِهَا
فَكَاكُ رِقَابِ الْخَاطِئِينَ اللَّهُمَّ وَ هَذِهِ رَقَبَتِي قَدْ أَرَقَّتْهَا
الذُّنُوبُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَعْتِقْهَا بِعَفْوِكَ وَ هَذَا
ظَهْرِي قَدْ أَثْقَلَتْهُ الْخَطَايَا فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ خَفِّفْ عَنْهُ بِمَنِّكَ يَا
إِلَهِي لَوْ بَكَيْتُ إِلَيْكَ حَتَّى تَسْقُطَ أَشْفَارُ عَيْنَيَّ وَ انْتَحَبْتُ حَتَّى يَنْقَطِعَ
صَوْتِي وَ قُمْتُ لَكَ حَتَّى تَتَنَشَّرَ قَدَمَايَ وَ رَكَعْتُ لَكَ حَتَّى يَنْخَلِعَ صُلْبِي

Thee; and do not disgrace one who finds none to whom he can turn for help besides Thee.

O Lord, therefore, bless Mohammad and his Al (family) and do not turn away from me, whilst I have turned towards Thee; and do not disappoint me, whilst I have inclined towards Thee; and do not smite my face with reprobation, whilst I stand before Thee.

It is Thou who hast given to Thyself the attribute of Mercy, therefore, bless Mohammad and his Al (family) and have pity on me; and it is Thou who hast named Thyself Forgiveness, therefore forgive me.

Verily, Thou seest O Lord the flow of my tears on account of fear of Thee, and the palpitation of my heart through dread of Thee, and the trembling of my limbs, because of the awe Thou dost inspire in me: All this proceeds from the shame I feel on account of my evil deeds; and for this reason my voice has become too subdued to cry unto Thee and my tongue too dumb to pray to Thee.

Therefore, all praise is due to Thee O Lord; for, many a defect in me didst Thou conceal, and didst not disgrace me; and many a sin which I committed, didst Thou hide, and didst not make me notorious; and many a wrong which I was guilty of, didst Thou cover, and didst not put round my neck the evil consequences of their mischief, and didst not discover their evil to such of my neighbours as were looking for my blemishes, and to those who envy Thy blessings which I possess. And all this favour did not restrain me from proceeding toward the worst which Thou didst threaten me with.

Therefore, who is more ignorant than I, O Lord, of his own benefit, and who is more careless than I of his share of good? And who is farther removed than I from self-reformation, when I spend the sustenance which Thou hast allotted me in those sins which Thou hast forbidden me to commit? And who is deeper plunged in wrongdoing and more forward in vice than I, when I stand between Thy call and the call of

وَلَا تَخْذُلْ مَنْ لَا يَسْتَغْنِي عَنْكَ بِأَحَدٍ دُونَكَ إِلٰهِي فَصَلِّ عَلٰى
مُحَمَّدٍ وَآلِهِ وَلَا تُعْرِضْ عَنِّي وَقَدْ أَقْبَلْتُ إِلَيْكَ وَلَا تَحْرِمْنِي وَقَدْ
رَغِبْتُ إِلَيْكَ وَلَا تَجْبَهْنِي بِالرَّدِّ وَقَدِ انْتَصَبْتُ بَيْنَ يَدَيْكَ
أَنْتَ الَّذِي وَصَفْتَ نَفْسَكَ بِالرَّحْمَةِ فَصَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَ
ارْحَمْنِي وَأَنْتَ الَّذِي سَمَّيْتَ نَفْسَكَ بِالْعَفْوِ فَاعْفُ عَنِّي قَدْ تَرٰى
يَا إِلٰهِي فَيْضَ دَمْعِي مِنْ خِيفَتِكَ وَوَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ
وَانْتِقَاضَ جَوَارِحِي مِنْ هَيْبَتِكَ كُلُّ ذٰلِكَ حَيَاءً مِنِّي بِسُوءِ
عَمَلِي وَلِذٰلِكَ خَمَدَ صَوْتِي عَنِ الْجَأْرِ إِلَيْكَ وَكَلَّ لِسَانِي عَنْ
مُنَاجَاتِكَ يَا إِلٰهِي فَلَكَ الْحَمْدُ فَكَمْ مِنْ عَائِبَةٍ سَتَرْتَهَا عَلَيَّ
فَلَمْ تَفْضَحْنِي وَكَمْ مِنْ ذَنْبٍ غَطَّيْتَهُ عَلَيَّ فَلَمْ تَشْهَرْنِي وَكَمْ
مِنْ شَائِبَةٍ أَلْمَمْتُ بِهَا فَلَمْ تَهْتِكْ عَنِّي سِتْرَهَا وَلَمْ تُقَلِّدْنِي
مَكْرُوهَ شَنَارِهَا وَلَمْ تُبْدِ سَوْآتِهَا لِمَنْ يَلْتَمِسُ مَعَايِبِي مِنْ
جِيرَتِي وَحَسَدَةِ نِعْمَتِكَ عِنْدِي ثُمَّ لَمْ يَنْهَنِي ذٰلِكَ عَنْ
أَنْ جَرَيْتُ إِلٰى سُوءِ مَا عَهِدْتَ مِنِّي فَمَنْ أَجْهَلُ مِنِّي يَا
إِلٰهِي بِرُشْدِهِ وَمَنْ أَغْفَلُ مِنِّي عَنْ حَظِّهِ وَمَنْ أَبْعَدُ مِنِّي
مِنِ اسْتِصْلَاحِ نَفْسِهِ حِينَ أُنْفِقُ مَا أَجْرَيْتَ عَلَيَّ مِنْ رِزْقِكَ
فِيمَا نَهَيْتَنِي عَنْهُ مِنْ مَعْصِيَتِكَ وَمَنْ أَبْعَدُ غَوْرًا فِي الْبَاطِلِ وَ
أَشَدُّ إِقْدَامًا عَلَى السُّوءِ مِنِّي حِينَ أَقِفُ بَيْنَ دَعْوَتِكَ وَدَعْوَةِ

16. His humble entreaty for remission of sin.

O Lord! Thou art the one through whose mercy the erring pray for redress; the one in the remembrance of whose grace the afflicted take refuge; the one in dread of whom the guilty bitterly weep! O solace of every sad stranger, [1] and O delight of every brokenhearted sufferer, and O redresser of the forsaken and lonely and O helper of the needy and far exiled, who hast surrounded everything with mercy and knowledge! It is Thou who hast allotted every creature a share in Thy blessings; and it is Thou whose forgiveness is superior to his chastisement; and it is Thou whose mercy walks in front of his wrath; and it is Thou whose generosity is more frequent than his refusal; and it is Thou whose power and prosperity embrace all creatures; it is Thou who doth not desire recompense from him, whom Thou didst bless; it is Thou who doth not commit excess in punishing him, who disobeyed Thee:

And I O Lord am Thy servant whom Thou hast commanded to pray and who has answered: Here I am ready to obey Thee! Here I am at Thy call! Behold O Lord, here I am prostrate in Thy presence!

It is I whose back is overloaded with guilt, it is I whose life has been dissipated by sins; it is I who ignorantly disobeyed Thee, though Thou didst not deserve it [2] from me.

Will Thou O Lord pity him who prayeth unto Thee? So that I may make excellent petitions unto Thee: Or, wilt Thou forgive him who cries unto Thee? So that I may make haste to cry:

Or, wilt Thou pardon him who puts his face on the dust, before Thee, in token of submission?

Or, wilt Thou prosper him who in confidence complained unto Thee of his poverty?

O Lord do not disappoint one who finds no giver except

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1. i. e. one who happens to be among strangers, and has no kith or kin near him
2. i. e. disobedience

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا اسْتَقَالَ مِنْ ذُنُوبِهِ أَوْ تَضَرَّعَ فِي طَلَبِ الْعَفْوِ عَنْ عُيُوبِهِ

اَللّٰهُمَّ يَا مَنْ بِرَحْمَتِهِ يَسْتَغِيثُ الْمُذْنِبُونَ وَيَا مَنْ إِلَى ذِكْرِ إِحْسَانِهِ
يَفْزَعُ الْمُضْطَرُّونَ وَيَا مَنْ لِخِيفَتِهِ يَنْتَحِبُ الْخَاطِئُونَ وَيَا أُنْسَ كُلِّ
مُسْتَوْحِشٍ غَرِيبٍ وَيَا فَرَجَ كُلِّ مَكْرُوبٍ كَئِيبٍ وَيَا غَوْثَ كُلِّ
مَخْذُولٍ فَرِيدٍ وَيَا عَضُدَ كُلِّ مُحْتَاجٍ طَرِيدٍ أَنْتَ الَّذِي وَسِعْتَ كُلَّ
شَيْءٍ رَحْمَةً وَعِلْماً وَأَنْتَ الَّذِي جَعَلْتَ لِكُلِّ مَخْلُوقٍ فِي نِعَمِكَ سَهْماً وَ
أَنْتَ الَّذِي عَفْوُهُ أَعْلَى مِنْ عِقَابِهِ وَأَنْتَ الَّذِي تَسْعَى رَحْمَتُهُ أَمَامَ
غَضَبِهِ وَأَنْتَ الَّذِي عَطَاؤُهُ أَكْثَرُ مِنْ مَنْعِهِ وَأَنْتَ الَّذِي اتَّسَعَ
الْخَلَائِقُ كُلُّهُمْ فِي وُسْعِهِ وَأَنْتَ الَّذِي لَا يَرْغَبُ فِي جَزَاءِ مَنْ أَعْطَاهُ
وَأَنْتَ الَّذِي لَا يُفْرِطُ فِي عِقَابِ مَنْ عَصَاهُ وَأَنَا يَا إِلٰهِي عَبْدُكَ الَّذِي
أَمَرْتَهُ بِالدُّعَاءِ فَقَالَ لَبَّيْكَ وَسَعْدَيْكَ هَا أَنَا ذَا يَا رَبِّ مَطْرُوحٌ بَيْنَ
يَدَيْكَ أَنَا الَّذِي أَوْقَرَتِ الْخَطَايَا ظَهْرَهُ وَأَنَا الَّذِي أَفْنَتِ الذُّنُوبُ
عُمُرَهُ وَأَنَا الَّذِي بِجَهْلِهِ عَصَاكَ وَلَمْ تَكُنْ أَهْلاً مِنْهُ لِذَاكَ هَلْ أَنْتَ يَا
إِلٰهِي رَاحِمٌ مَنْ دَعَاكَ فَأُبْلِغَ فِي الدُّعَاءِ أَمْ أَنْتَ غَافِرٌ لِمَنْ بَكَاكَ فَأُسْرِعَ
فِي الْبُكَاءِ أَمْ أَنْتَ مُتَجَاوِزٌ عَمَّنْ عَفَّرَ لَكَ وَجْهَهُ تَذَلُّلاً أَمْ أَنْتَ مُغْنٍ
مَنْ شَكَا إِلَيْكَ فَقْرَهُ تَوَكُّلاً إِلٰهِي لَا تُخَيِّبْ مَنْ لَا يَجِدُ مُعْطِياً غَيْرَكَ

from my illness be accompanied with Thy forgiveness, and let my restoration from my fall lead to Thy pardon, and let my release from pain be followed by comfort, and my rescue from this affliction by Thy deliverance.

Verily Thou art benevolently kind, bountifully gracious, magnificently generous and the possessor of greatness and glory !

مِنْ كَرْبِي إِلٰى رَوْحِكَ وَسَلَامَتِي مِنْ هٰذِهِ الشِّدَّةِ إِلٰى
فَرَجِكَ إِنَّكَ الْمُتَفَضِّلُ بِالْإِحْسَانِ الْمُتَطَوِّلُ بِالْاِمْتِنَانِ
الْوَهَّابُ الْكَرِيْمُ ذُوالْجَلَالِ وَالْإِكْرَامِ ﴿

15. His prayer in illness, distress and calamity.

O Lord all praise is due to Thee for bodily health in which I move about; and all praise is due to Thee for such of disease as Thou didst cause in my body:

For, I do not know, O Lord which of the two states is more suitable for thanking Thee; and which of the two times is preferable for praising Thee:

Either the time of health, wherein Thou didst cause Thy pure nourishment to support me, and whereby Thou didst make me happy in earning Thy approbation and favour, and whereby Thou didst strengthen me for such of Thy services as Thou gavest me grace to perform;

Or the time of sickness, whereby Thou didst purify me and the blessings Thou didst confer on me, in order, to lighten (remit) such sins as were lying heavily upon my back, and by way of purifying me from such inequity as I plunged into and by way of warning me to be prompt in repentance, and in order to induce me to try to blot out my transgressions? All this through Thy eternal favour!

And in the meantime what the scribes have recorded to my credit of pure deeds, which no mind has ever thought of, no tongue uttered, and no limb toiled for—only by way of kindness from Thee to me, and of * Thy gracious favour to me.

O Lord, therefore, bless Mohammad and his Al (family), and make agreeable to me what Thou hast approved of for me, and lighten for me what Thou hast visited upon me, and purify me of the taint of that sin which I committed beforehand, and remove from me the evil results of what I have performed, and confer on me the sweetness of good health, and make me taste the coolness of peace, and let my recovery

* The belief is that the Recording Angels put down to the credit of the sickman all the good acts he used to perform when healthy and which he is unable to perform on account of sickness. T.

وكان من دعائه عليه السلام إذا مرض أو نزل به كرب أو بلية

اللّٰهُمَّ لَكَ الْحَمْدُ عَلَىٰ مَا لَمْ أَزَلْ أَتَصَرَّفُ فِيهِ مِنْ سَلَامَةِ بَدَنِي وَ
لَكَ الْحَمْدُ عَلَىٰ مَا أَحْدَثْتَ بِي مِنْ عِلَّةٍ فِي جَسَدِي فَمَا أَدْرِي يَا إِلٰهِي
أَيُّ الْحَالَيْنِ أَحَقُّ بِالشُّكْرِ لَكَ وَأَيُّ الْوَقْتَيْنِ أَوْلَىٰ بِالْحَمْدِ لَكَ أَوَقْتُ
الصِّحَّةِ الَّتِي هَنَّأْتَنِي فِيهَا طَيِّبَاتِ رِزْقِكَ وَنَشَّطْتَنِي بِهَا لِابْتِغَاءِ مَرْضَاتِكَ
وَفَضْلِكَ وَقَوَّيْتَنِي مَعَهَا عَلَىٰ مَا وَفَّقْتَنِي لَهُ مِنْ طَاعَتِكَ أَمْ وَقْتُ الْعِلَّةِ
الَّتِي مَحَّصْتَنِي بِهَا وَالنِّعَمِ الَّتِي أَتْحَفْتَنِي بِهَا تَخْفِيفاً لِمَا ثَقُلَ عَلَىٰ ظَهْرِي مِنَ
الْخَطِيئَاتِ وَتَطْهِيراً لِمَا انْغَمَسْتُ فِيهِ مِنَ السَّيِّئَاتِ وَتَنْبِيهاً لِتَنَاوُلِ التَّوْبَةِ
وَتَذْكِيراً لِمَحْوِ الْحَوْبَةِ بِقَدِيمِ النِّعْمَةِ وَفِي خِلَالِ ذٰلِكَ مَا كَتَبَ لِيَ الْكَاتِبَانِ
مِنْ زَكِيِّ الْأَعْمَالِ مَا لَا قَلْبٌ فَكَّرَ فِيهِ وَلَا لِسَانٌ نَطَقَ بِهِ
وَلَا جَارِحَةٌ تَكَلَّفَتْهُ بَلْ إِفْضَالاً مِنْكَ عَلَيَّ وَإِحْسَاناً مِنْ
صَنِيعِكَ إِلَيَّ اللّٰهُمَّ فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ وَحَبِّبْ إِلَيَّ
مَا رَضِيتَ لِي وَيَسِّرْ لِي مَا أَحْلَلْتَ بِي وَطَهِّرْنِي مِنْ دَنَسِ
مَا أَسْلَفْتُ وَامْحُ عَنِّي شَرَّ مَا قَدَّمْتُ وَأَوْجِدْنِي حَلَاوَةَ
الْعَافِيَةِ وَأَذِقْنِي بَرْدَ السَّلَامَةِ وَاجْعَلْ مَخْرَجِي عَنْ عِلَّتِي
إِلَىٰ عَفْوِكَ وَمُتَحَوَّلِي عَنْ صَرْعَتِي إِلَىٰ تَجَاوُزِكَ وَخَلَاصِي

not permit me O Lord to complain to any one except Thee, nor to ask assistance of any ruler besides Thee: Far be it from me !

Therefore, bless Mohammad and his Al (family), and join my prayer with Thy answer, and bring my complaint nigh to alteration.

O Lord do not test me with despair of Thy Justice, and do not tempt him by the delay of Thy chastisement, so that he may persist in oppressing me, and refuse to give me my rights: and let him know, shortly, of that punishment with which Thou hast threatened tyrants; and let me know what Thou hast promised for the relief of the afflicted

O Lord bless Mohammad and his Al (family), and give me grace to accept what Thou hast decreed for me and against me, and reconcile me to what Thou hast taken from me and direct me to that path which is most straight, and employ me in that which is the safest.

O Lord, and if in Thy judgment it would be better for me if Thou delayest the seizure of the tyrant, and taking vengeance upon him who has oppressed me until the day of Judgment, when the enemies are gathered together; then bless Mohammad and his Al (family) and help me by giving me a sincere motive and enduring patience; and guard me from evil propensities and restlessness of ambition; and imprint upon my mind the likeness of what Thou hast stored for me by way of reward, and prepared for my enemy by way of retribution and torment; and let this be the cause of my contentment with what Thou hast decreed, and of trust in what Thou hast chosen.

Amen Lord of the worlds ! Verily Thou art possessor of great excellence, and Thou hast power over everything.

اَللّٰهُمَّ لَا أَشْكُوْ إِلٰى أَحَدٍ سِوَاكَ وَلَا أَسْتَعِيْنُ بِحَاكِمٍ غَيْرِكَ
حَاشَاكَ فَصَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَصِلْ دُعَآئِيْ بِالْإِجَابَةِ وَاقْرِنْ
شِكَايَتِيْ بِالتَّغْيِيْرِ اَللّٰهُمَّ لَا تَفْتِنِّيْ بِالْقُنُوْطِ مِنْ إِنْصَافِكَ وَلَا
تَفْتِنْهُ بِالْأَمْنِ مِنْ إِنْكَارِكَ فَيُصِرَّ عَلٰى ظُلْمِيْ وَيُحَاضِرَنِيْ
بِحَقِّيْ وَعَرِّفْهُ عَمَّا قَلِيْلٍ مَّا أَوْعَدْتَ الظَّالِمِيْنَ وَعَرِّفْنِيْ
مَا وَعَدْتَ مِنْ إِجَابَةِ الْمُضْطَرِّيْنَ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ
وَّاٰلِهٖ وَوَفِّقْنِيْ لِقَبُوْلِ مَا قَضَيْتَ لِيْ وَعَلَيَّ وَرَضِّنِيْ بِمَا أَخَذْتَ
لِيْ وَمِنِّيْ وَاهْدِنِيْ لِلَّتِيْ هِيَ أَقْوَمُ وَاسْتَعْمِلْنِيْ بِمَا هُوَ أَسْلَمُ
اَللّٰهُمَّ وَإِنْ كَانَتِ الْخِيَرَةُ لِيْ عِنْدَكَ فِيْ تَأْخِيْرِ الْأَخْذِ وَتَرْكِ
الْاِنْتِقَامِ مِمَّنْ ظَلَمَنِيْ إِلٰى يَوْمِ الْفَصْلِ وَمَجْمَعِ الْخَصْمِ فَصَلِّ
عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَأَيِّدْنِيْ مِنْكَ بِنِيَّةٍ صَادِقَةٍ وَصَبْرٍ
دَآئِمٍ وَأَعِذْنِيْ مِنْ سُوْٓءِ الرَّغْبَةِ وَهَلَعِ أَهْلِ الْحِرْصِ وَ
صَوِّرْ قَلْبِيْ مِثَالَ مَا ادَّخَرْتَ لِيْ مِنْ ثَوَابِكَ وَأَعْدَدْتَ
لِخَصْمِيْ مِنْ جَزَآئِكَ وَعِقَابِكَ وَاجْعَلْ ذٰلِكَ سَبَبًا لِقَنَاعَتِيْ
بِمَا قَضَيْتَ وَثِقَتِيْ بِمَا تَخَيَّرْتَ اٰمِيْنَ يَا رَبَّ الْعٰلَمِيْنَ إِنَّكَ
ذُو الْفَضْلِ الْعَظِيْمِ وَأَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

14. His prayer when he was oppressed by tyrants.

O Thou to whom the tidings of complainants are not unknown, and O Thou who doth not require the evidence of witnesses to their reports, O Thou whose help is nigh to the oppressed, and O Thou whose assistance is far removed from the wicked: Verily, Thou knowest O my Lord what hath come upon me from so and so the son of so and so, * of that which Thou didst prohibit him from doing; and what power he hath gained over me by means of that which Thou didst forbid him, because of pride in the possessions which are from Thee; and in utter disregard of Thy prohibition to him.

Therefore, O Lord bless Mohammad and his Al (family) and by Thy strength restrain my oppressor and my enemy from overwhelming me; and with Thy power, turn aside his sharpness from me, and let him be engaged in what immediately surrounds him; and render him powerless, against that to which he is hostile

And O Lord bless Mohammad and his Al (family), and do not tolerate the oppression of my enemy, and help me to be successful over him, and guard me from deeds similar to his, and do not put me in situation like his.

O Lord bless Mohammad and his Al (family), and help me against my enemy with immediate assistance, which may put an end to my resentment of him; and give a satisfaction to my grudge against him.

O Lord bless Mohammad and his Al (family), and compensate me for the oppression I have suffered from him, with Thy forgiveness; and make up for his wrongs to me, with Thy mercy; for, every evil is small in comparision with Thy wrath, and every calamity is light when accompanied with Thy bounty.

O Lord, Thou hast made it disagreeable to me to be oppressed, therefore, restrain me from oppressing others; do

* Here the name of enemy and his father should be mentioned.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا اعْتُدِيَ عَلَيْهِ أَوْ رَأَى مِنَ الظَّالِمِينَ مَا لَا يُحِبُّ

يَا مَنْ لَا يَخْفَى عَلَيْهِ أَنْبَاءُ الْمُتَظَلِّمِينَ وَيَا مَنْ لَا يَحْتَاجُ فِي
قَصَصِهِمْ إِلَى شَهَادَاتِ الشَّاهِدِينَ وَيَا مَنْ قَرُبَتْ نُصْرَتُهُ
مِنَ الْمَظْلُومِينَ وَيَا مَنْ بَعُدَ عَوْنُهُ عَنِ الظَّالِمِينَ قَدْ عَلِمْتَ
يَا إِلٰهِي مَا نَالَنِي مِنْ فُلَانِ بْنِ فُلَانٍ مِمَّا حَظَرْتَ عَلَيْهِ وَانْتَهَكَهُ
مِنِّي مِمَّا حَجَزْتَ عَلَيْهِ بَطَرًا فِي نِعْمَتِكَ عِنْدَهُ وَاغْتِرَارًا بِنَكِيرِكَ
عَلَيْهِ اللّٰهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَخُذْ ظَالِمِي وَعَدُوِّي عَنْ
ظُلْمِي بِقُوَّتِكَ وَافْلُلْ حَدَّهُ عَنِّي بِقُدْرَتِكَ وَاجْعَلْ لَهُ
شُغْلًا فِيمَا يَلِيهِ وَعَجْزًا عَمَّا يُنَاوِيهِ اللّٰهُمَّ وَصَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَلَا تُسَوِّغْ لَهُ ظُلْمِي وَأَحْسِنْ عَلَيْهِ عَوْنِي وَاعْصِمْنِي
مِنْ مِثْلِ أَفْعَالِهِ وَلَا تَجْعَلْنِي فِي مِثْلِ حَالِهِ اللّٰهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَأَعْدِنِي عَلَيْهِ عَدْوَى حَاضِرَةً تَكُونُ مِنْ غَيْظِي بِهِ شِفَاءً
وَمِنْ حَنَقِي عَلَيْهِ وَفَاءً اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَعَوِّضْنِي مِنْ ظُلْمِهِ لِي
عَفْوَكَ وَأَبْدِلْنِي بِسُوءِ صَنِيعِهِ بِي رَحْمَتَكَ فَكُلُّ مَكْرُوهٍ
جَلَلٌ دُونَ سَخَطِكَ وَكُلُّ مَرْزِئَةٍ سَوَاءٌ مَعَ مَوْجِدَتِكَ
اللّٰهُمَّ فَكَمَا كَرَّهْتَ إِلَيَّ أَنْ أُظْلَمَ فَقِنِي مِنْ أَنْ أَظْلِمَ

pauper? So I returned unto Thee with sincere longing, and laid my hope before Thee, with perfect trust in Thee; and I was sure that the utmost I would beg of Thee, would be trivial in comparison with Thy wealth: and the utmost that I would desire from Thee, would be insignificant along side of Thy prosperity; and that Thy bounty is not encompassed by any one's request; and that Thy hand is exalted far above every hand, in liberality

O Lord, therefore, bless Mohammad and his Al (family), and deal with me kindly according to Thy grace; and do not in Thy justice, deal with me according to my merit.

For, I am not the first applicant who applied to Thee, and Thou didst grant my request, whilst I deserved refusal and I am not the first petitioner who petitioned Thee, and Thou didst favour me whilst entitled to disappointment

O Lord, bless Mohammad and his Al (family), and grant acceptance to my prayer, hear my call, hearken to my supplication, and listen to my voice; and do not cut off my hope from Thee, and do not sever my connection with Thee, and do not permit me in this and other needs to turn to any other besides Thee; and undertake the fulfilment of my request, and the satisfaction of my need, and the answering of my prayer, before I leave this my spot, by making easy for me that which is difficult, and by bestowing upon me Thy excellent decree in all matters:

And bless Mohammad and his Al (family) with a blessing perpetual, growing, having no end to its duration, and no limit to its extent, and let it be a help to me, and a cause for granting my request.

Verily Thou art generous and gracious.

And my request O Lord, is such and such——(mention it and prostrate thyself and say in the prostration).*

Thy grace has comforted me; and Thy goodness has guided me, so I request Thee, for Thy sake and that of Mohammad and his Al (family)— They blessings on them—not to turn me away disappointed.

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* The words within brackets do not form part of the prayer, but are intended to instruct the person praying how to prefer his request to the Almighty.

فقصدتك يا إلهي بالرغبة وأوفدت عليك رجائي بالثقة بك
وعلمت أن كثير ما أسألك يسير في وجدك وأن خطير ما أستوهبك
حقير في وسعك وأن كرمك لا يضيق عن سؤال أحد وأن يدك
بالعطايا أعلى من كل يد اللهم فصل على محمد وآله واحملني بكرمك
على التفضل ولا تحملني بعدلك على الاستحقاق فما أنا بأول راغب
رغب إليك فأعطيته وهو يستحق المنع ولا بأول سائل سألك
فأفضلت عليه وهو يستوجب الحرمان اللهم صل على محمد وآله
وكن لدعائي مجيبا ومن ندائي قريبا ولتضرعي راحما ولصوتي
سامعا ولا تقطع رجائي عنك ولا تبت سببي منك ولا توجهني
في حاجتي هذه وغيرها إلى سواك وتولني بنجح طلبتي وقضاء
حاجتي ونيل سؤلي قبل زوالي عن موقفي هذا بتيسيرك لي
العسير وحسن تقديرك لي في جميع الأمور وصل على محمد وآله
صلوة دائمة نامية لا انقطاع لأبدها ولا منتهى لأمدها
واجعل ذلك عونا لي وسببا لنجاح طلبتي إنك واسع كريم
ومن حاجتي يا رب كذا وكذا وتذكر حاجتك ثم
تسجد وتقول في سجودك فضلك آنسني وإحسانك
دلني فأسألك بك وبمحمد وآله صلواتك عليهم أن
لا تردني خائبا ٥

13. His petition to the Almighty in time of need.

O Lord, Thou who dost ultimately satisfy our needs; Thou with whom lies the success of prayers; who selleth not his favours for prices; whose gifts are not accompanied with reproaches; through whom independence can be obtained, and of whom none can be independent; towards whom men are attracted with irresistible attraction; whose stores cannot be exhausted by requests, and whose wisdom cannot be altered by any means; from whom the needs of the needy are never cut off; whom prayers do not fatigue.

Thou hast prided Thyself on being independent of Thy creatures; and Thou art worthy of being independent of them.

Thou hast called them needy and they are needy towards Thee.

Therefore, whosoever resolved upon the satisfaction of his need through Thee; and desired that his need be removed by Thee, surely he sought this satisfaction in the right place; and approached the object of his desire directly:

And whosoever directed his petition to any of Thy creatures, or considered him to be the one to grant its fulfilment, in preference to Thee; verily, he exposed himself to disappointment, and deserved from Thee privation of blessings.

And I, O Lord, have a need toward Thee. My efforts have fallen short, and my desires are of no avail. My soul induced me to seek the satisfaction of my need from one who is not independent of Thee, and places his necessities before Thee. This was one of the slips of the erring, and one of the mistakes of sinners. Then I was aroused from my ignorance by Thy warning; and rose by Thy grace from my fall, and returned; ‡ and with Thy help I corrected my blunder and said, Holy is my Lord!

How can one needy creature beg from another who is in need; and why should a pauper be attracted to another

‡ Drew back.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي طَلَبِ الْحَوَائِجِ إِلَى اللّٰهِ تَعَالَى

اَللّٰهُمَّ يَا مُنْتَهَى مَطْلَبِ الْحَاجَاتِ وَ يَا مَنْ عِنْدَهُ نَيْلُ الطَّلِبَاتِ
وَ يَا مَنْ لَا يَبِيعُ نِعَمَهُ بِالْأَثْمَانِ وَ يَا مَنْ لَا يُكَدِّرُ عَطَايَاهُ
بِالْاِمْتِنَانِ وَ يَا مَنْ يُسْتَغْنَى بِهِ وَ لَا يُسْتَغْنَى عَنْهُ وَ يَا مَنْ يُرْغَبُ
إِلَيْهِ وَ لَا يُرْغَبُ عَنْهُ وَ يَا مَنْ لَا تُفْنِي خَزَائِنَهُ الْمَسَائِلُ وَ يَا مَنْ
لَا تُبَدِّلُ حِكْمَتَهُ الْوَسَائِلُ وَ يَا مَنْ لَا تَنْقَطِعُ عَنْهُ حَوَائِجُ الْمُحْتَاجِينَ
وَ يَا مَنْ لَا يُعَنِّيهِ دُعَاءُ الدَّاعِينَ تَمَدَّحْتَ بِالْغَنَاءِ عَنْ خَلْقِكَ
وَ أَنْتَ أَهْلُ الْغِنَى عَنْهُمْ وَ نَسَبْتَهُمْ إِلَى الْفَقْرِ وَ هُمْ أَهْلُ الْفَقْرِ إِلَيْكَ
فَمَنْ حَاوَلَ سَدَّ خَلَّتِهِ مِنْ عِنْدِكَ وَ رَامَ صَرْفَ الْفَقْرِ عَنْ نَفْسِهِ
بِكَ فَقَدْ طَلَبَ حَاجَتَهُ فِي مَظَانِّهَا وَ أَتَى طَلِبَتَهُ مِنْ وَجْهِهَا وَ مَنْ
تَوَجَّهَ بِحَاجَتِهِ إِلَى أَحَدٍ مِنْ خَلْقِكَ أَوْ جَعَلَهُ سَبَبَ نُجْحِهَا دُونَكَ فَقَدْ
تَعَرَّضَ لِلْحِرْمَانِ وَ اسْتَحَقَّ مِنْ عِنْدِكَ فَوْتَ الْإِحْسَانِ اَللّٰهُمَّ وَ لِي إِلَيْكَ
حَاجَةٌ قَدْ قَصَّرَ عَنْهَا جُهْدِي وَ تَقَطَّعَتْ دُونَهَا حِيَلِي وَ سَوَّلَتْ لِي نَفْسِي
رَفْعَهَا إِلَى مَنْ يَرْفَعُ حَوَائِجَهُ إِلَيْكَ وَ لَا يَسْتَغْنِي فِي طَلِبَاتِهِ عَنْكَ وَ هِيَ زَلَّةٌ
مِنْ زَلَلِ الْخَاطِئِينَ وَ عَثْرَةٌ مِنْ عَثَرَاتِ الْمُذْنِبِينَ ثُمَّ انْتَبَهْتُ بِتَذْكِيرِكَ
لِي مِنْ غَفْلَتِي وَ نَهَضْتُ بِتَوْفِيقِكَ مِنْ زَلَّتِي وَ رَجَعْتُ وَ نَكَصْتُ بِتَسْدِيدِكَ عَنْ
عَثْرَتِي وَ قُلْتُ سُبْحَانَ رَبِّي كَيْفَ يَسْأَلُ مُحْتَاجٌ مُحْتَاجًا وَ أَنَّى يَرْغَبُ مُعْدِمٌ إِلَى مُعْدِمٍ

too great a task for Thee, and the overlooking of mighty guilt is not too difficult for Thee, and the enduring of excessive wrongs is not hard upon Thee; and that the most favourite of Thy creatures, is one who giveth up pride, and abstaineth from persisting (in wrong) and constantly asketh pardon:

And I clear myself before Thee from being proud, and crave Thy protection against persisting (in sin), and ask Thy pardon for what I failed in, and beg Thy assistance in what I am too weak to do.

O Lord, bless Mohammad and his Al (family), and forgive me what is due unto Thee from me, [1] and save me from what I deserve from Thee, [2] and shelter me from what the wicked are afraid of [3].

For, verily, Thou hast power to forgive; pardon is hoped for, from Thee; Thou art celebrated for overlooking faults:

I have no other one whom I may beg to fulfil my wishes but Thee; and no forgiver of my sins, other than Thee—far be it from Thee if I think there is another; and I do not fear that any thing will happen to my soul, except from Thee:

Verily, Thou deservest to be feared, and art worthy of forgiving sins.

Bless Mohammad and his Al (family), and fulfil my need, and grant my wish, and forgive my sins, and quell the dread of my soul:

Verily, Thou hast power over every thing, and this is easy for Thee.

Amen, Lord of the worlds!

1. i. e. duties I owe to Thee.
2. i. e. punishment for default.
3. i. e. punishment

لَا يَتَعَاظَمُكَ وَأَنَّ التَّجَاوُزَ عَنِ الْإِثْمِ الْجَلِيلِ لَا يَسْتَصْعِبُكَ وَأَنَّ
احْتِمَالَ الْجِنَايَاتِ الْفَاحِشَةِ لَا يَتَكَاءَدُكَ وَأَنَّ أَحَبَّ عِبَادِكَ
إِلَيْكَ مَنْ تَرَكَ الْاِسْتِكْبَارَ عَلَيْكَ وَجَانَبَ الْإِصْرَارَ وَلَزِمَ الْاِسْتِغْفَارَ
وَأَنَا أَبْرَءُ إِلَيْكَ مِنْ أَنْ أَسْتَكْبِرَ وَأَعُوذُ بِكَ مِنْ أَنْ أُصِرَّ
وَأَسْتَغْفِرُكَ لِمَا قَصَّرْتُ فِيهِ وَأَسْتَعِينُ بِكَ مَا عَجَزْتُ عَنْهُ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لِي مَا يَجِبُ عَلَيَّ لَكَ وَعَافِنِي مِمَّا
أَسْتَوْجِبُهُ مِنْكَ وَأَجِرْنِي مِمَّا يَخَافُهُ أَهْلُ الْإِسَاءَةِ فَإِنَّكَ
مَلِيءٌ بِالْعَفْوِ مَرْجُوٌّ لِلْمَغْفِرَةِ مَعْرُوفٌ بِالتَّجَاوُزِ لَيْسَ لِحَاجَتِي
مَطْلَبٌ سِوَاكَ وَلَا لِذَنْبِي غَافِرٌ غَيْرُكَ حَاشَاكَ وَلَا أَخَافُ عَلَى
نَفْسِي إِلَّا إِيَّاكَ إِنَّكَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ صَلِّ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاقْضِ حَاجَتِي وَأَنْجِحْ طَلِبَتِي وَاغْفِرْ ذَنْبِي
وَآمِنْ خَوْفَ نَفْسِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَذَلِكَ عَلَيْكَ
يَسِيرٌ آمِينَ رَبَّ الْعَالَمِينَ ٥

days have changed and become unfavourable; until he found that the opportunity for action had expired, and the duration of life was finished, and he was convinced that there was no escape for him from Thee and no refuge; then he presented himself to Thee, with conversion and sincerely repented unto Thee. So, he stood up in Thy presence with a pure, clean heart and addressed Thee in a low faltering voice.

Verily, he bowed before Thee, till he became crooked, and bent down his head till he was doubled:

Verily, his fear caused his legs to tremble, and his tears flowed down his cheeks:

He calls upon Thee, saying, O merciful God and O most compassionate of those to whom seekers after mercy continually come, and O most gracious of those whom seekers after pardon approach, and O Thou whose forgiveness is more frequent than Thy chastisement, and O Thou whose approbation is more abundant than Thy wrath, and O Thou who favoured Thy creatures by overlooking their guilt, and O Thou who trained Thy servants to hope for the acceptance of conversion,* and O Thou who corrected their corruption with repentance, and O Thou who was satisfied with very little of their good deeds, and O Thou who rewarded their insignificant deeds abundantly, and O Thou who guaranteed to them answers to prayer, and O Thou who graciously promised them on Thy own pledge, a handsome recompense! I am not the greatest of those who disobeyed Thee and obtained Thy pardon; and I am not the most blameworthy of those who apologised unto Thee and Thou didst accept their apology; and I am not the most unjust of those who repented unto Thee, and Thou didst show them Thy favour:

I repent unto Thee, in this my situation, the repentance of one ashamed of what he neglected to perform, afraid of what he has accumulated against him, sincerely sorry for what he fell into, knowing that the forgiving of sins is not

* i. e. to hope that God will accept their renunciation of evil habits and adoption of a virtuous course of life.

وَأَدْبَرَتْ أَيَّامُهُ فَوَلَّتْ حَتَّى إِذَا رَأَى مُدَّةَ الْعَمَلِ قَدِ انْقَضَتْ
وَغَايَةَ الْعُمُرِ قَدِ انْتَهَتْ وَأَيْقَنَ أَنَّهُ لَا مَحِيصَ لَهُ مِنْكَ وَلَا مَهْرَبَ
لَهُ عَنْكَ تَلَقَّاكَ بِالْإِنَابَةِ وَأَخْلَصَ لَكَ التَّوْبَةَ فَقَامَ إِلَيْكَ بِقَلْبٍ
طَاهِرٍ نَقِيٍّ ثُمَّ دَعَاكَ بِصَوْتٍ حَائِلٍ خَفِيٍّ قَدْ تَطَأْطَأَ لَكَ فَانْحَنَى
وَنَكَّسَ رَأْسَهُ فَانْثَنَى قَدْ أَرْعَشَتْ خَشْيَتُهُ رِجْلَيْهِ وَغَرَّقَتْ
دُمُوعُهُ خَدَّيْهِ يَدْعُوكَ بِيَا أَرْحَمَ الرَّاحِمِينَ وَيَا أَرْحَمَ مَنِ
انْتَابَهُ الْمُسْتَرْحِمُونَ وَيَا أَعْطَفَ مَنْ أَطَافَ بِهِ الْمُسْتَغْفِرُونَ
وَيَا مَنْ عَفْوُهُ أَكْثَرُ مِنْ نَقِمَتِهِ وَيَا مَنْ رِضَاهُ أَوْفَرُ مِنْ سَخَطِهِ
وَيَا مَنْ تَحَمَّدَ إِلَى خَلْقِهِ بِحُسْنِ التَّجَاوُزِ وَيَا مَنْ عَوَّدَ عِبَادَهُ قَبُولَ
الْإِنَابَةِ وَيَا مَنِ اسْتَصْلَحَ فَاسِدَهُمْ بِالتَّوْبَةِ وَيَا مَنْ
رَضِيَ مِنْ فِعْلِهِمْ بِالْيَسِيرِ وَيَا مَنْ كَافَى قَلِيلَهُمْ بِالْكَثِيرِ وَ
يَا مَنْ ضَمِنَ لَهُمْ إِجَابَةَ الدُّعَاءِ وَيَا مَنْ وَعَدَهُمْ عَلَى نَفْسِهِ
بِتَفَضُّلِهِ حُسْنَ الْجَزَاءِ مَا أَنَا بِأَعْصَى مَنْ عَصَاكَ فَغَفَرْتَ
لَهُ وَمَا أَنَا بِأَلْوَمِ مَنِ اعْتَذَرَ إِلَيْكَ فَقَبِلْتَ مِنْهُ وَمَا أَنَا بِأَظْلَمِ
مَنْ تَابَ إِلَيْكَ فَعُدْتَ عَلَيْهِ أَتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا
تَوْبَةَ نَادِمٍ عَلَى مَا فَرَطَ مِنْهُ مُشْفِقٍ مِمَّا اجْتَمَعَ عَلَيْهِ خَالِصِ
الْحَيَاءِ مِمَّا وَقَعَ فِيهِ عَالِمٍ بِأَنَّ الْعَفْوَ عَنِ الذَّنْبِ الْعَظِيمِ

12. Confession and Repentance.

O Lord, three habits hinder me from praying unto Thee and one habit urges me to it.

Delay in doing that which Thou didst order me to perform, keeps me from prayer on account of shame; and the thing Thou didst forbid me to do, and to which I hastened likewise hinders me; and the favour Thou didst confer on me, and for which I failed to return thanks.

That which urges me to pray unto Thee, is Thy kindness to the one who turneth his face towards Thee, and who cometh hopefully to Thee; for, all Thy favour is kindness, and all Thy blessings an indication of greater things yet to come.

Therefore, behold me here, O Lord, standing at the gate of Thy glory in the attitude of one who trembles in submission, and entreating Thee, in my shame, in the spirit of the poor and needy, confessing unto Thee that I never acknowledged Thy favour, save by refraining from sinning against Thee; * and that I was never, in all my circumstances, without Thy bounty.

Will, therefore O Lord, my confession to Thee, of the evils I have committed avail me anything? And will my admission to Thee of wrongs I have done, deliver me from Thy wrath?

Or hast Thou, in this my situation irrevocably decreed Thy wrath for me; or does, in the time of praying, Thy displeasure inseparably cling to me?

O Holy One, I do not despair of Thy mercy, whilst Thou hast, surely, opened for me the gate of repentance, unto Thee:

Nay, I speak the words of a despicable creature, one unjust to his own soul, one who underrates the dignity of his Lord, one whose sins are great and wax larger, and whose

* i. e performed no positive duty in acknowledgment of Thy favours.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الْاِعْتِرَافِ وَطَلَبِ التَّوْبَةِ

اَللّٰهُمَّ إِنَّهُ يَحْجُبُنِي عَنْ مَسْأَلَتِكَ خِلَالٌ ثَلَاثٌ وَتَحْدُونِي
عَلَيْهَا خَلَّةٌ وَاحِدَةٌ يَحْجُبُنِي أَمْرٌ أَمَرْتَ بِهِ فَأَبْطَأْتُ عَنْهُ
وَنَهْيٌ نَهَيْتَنِي عَنْهُ فَأَسْرَعْتُ إِلَيْهِ وَنِعْمَةٌ أَنْعَمْتَ بِهَا عَلَيَّ
فَقَصَّرْتُ فِي شُكْرِهَا وَيَحْدُونِي عَلَى مَسْأَلَتِكَ تَفَضُّلُكَ عَلَى
مَنْ أَقْبَلَ بِوَجْهِهِ إِلَيْكَ وَوَفَدَ بِحُسْنِ ظَنِّهِ إِلَيْكَ إِذْ جَمِيعُ
إِحْسَانِكَ تَفَضُّلٌ وَإِذْ كُلُّ نِعَمِكَ ابْتِدَاءٌ فَهَا أَنَا ذَا
يَا إِلٰهِي وَاقِفٌ بِبَابِ عِزِّكَ وُقُوفَ الْمُسْتَسْلِمِ الذَّلِيلِ وَ
سَائِلُكَ عَلَى الْحَيَاءِ مِنِّي سُؤَالَ الْبَائِسِ الْمُعِيلِ مُقِرٌّ لَكَ
بِأَنِّي لَمْ أَسْتَسْلِمْ وَقْتَ إِحْسَانِكَ إِلَّا بِالْإِقْلَاعِ عَنْ عِصْيَانِكَ
وَلَمْ أَخْلُ فِي الْحَالَاتِ كُلِّهَا مِنِ امْتِنَانِكَ فَهَلْ يَنْفَعُنِي
يَا إِلٰهِي إِقْرَارِي عِنْدَكَ بِسُوءِ مَا اكْتَسَبْتُ وَهَلْ يُنْجِينِي
مِنْكَ اعْتِرَافِي لَكَ بِقَبِيحِ مَا ارْتَكَبْتُ أَمْ أَوْجَبْتَ لِي فِي
مَقَامِي هٰذَا سُخْطَكَ أَمْ لَزِمَنِي فِي وَقْتِ دُعَائِي مَقْتُكَ
سُبْحَانَكَ لَا أَيْأَسُ مِنْكَ وَقَدْ فَتَحْتَ لِي بَابَ التَّوْبَةِ
إِلَيْكَ بَلْ أَقُولُ مَقَالَ الْعَبْدِ الذَّلِيلِ الظَّالِمِ لِنَفْسِهِ
الْمُسْتَخِفِّ بِحُرْمَةِ رَبِّهِ الَّذِي عَظُمَتْ ذُنُوبُهُ فَجَلَّتْ

11. His prayer for a happy termination of life

O Thou, the remembrance of whom is an honour to those who do remember;

O Thou, thankfulness to whom brings exaltation to those who render thanks:

O Thou, obedience to whom is salvation to those who obey, bless Mohammad and his Al (family) and let our hearts turn away from the thought of every other thing remembering Thee; and let our tongues cease from uttering all other gratitude in thanking Thee; and let our limbs be engaged in serving Thee, leaving all other work.

And if Thou hast decreed for us rest from all toil; then, let our rest be peaceful, in which no evil consequences shall befall us, and no grief overtake us; till those who record [1] our evil deeds return to Thee, from us, bearing a scroll free from the record of sins; and until, those who record our good deeds leave us delighted with what they have written down concerning them (good deeds).

And when the days of our existence are finished, and the duration of our lives comes to an end, and Thy summons—which is inevitable and the obedience to which is unavoidable—is served upon us, then bless Mohammad and his Al (family), and let the conclusion of what the writers of our deeds have reckoned against us, be an accepted repentance, after which we may not be detained by Thee, on account of any sin which we have committed, or any guilt which we have earned.

And do not remove the covering [2] which Thou hast put over us, in the presence of spectators, on the day on which the record of Thy creatures shall be examined.

Verily, Thou art merciful to him who prayeth unto Thee, and answerest him who invoketh Thee.

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1. The Recording Angles mentioned before.
2. i e. let our failings remain unknown.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ بِخَوَاتِمِ الْخَيْرِ

يَا مَنْ ذِكْرُهُ شَرَفٌ لِلذَّاكِرِينَ وَيَا مَنْ شُكْرُهُ فَوْزٌ
لِلشَّاكِرِينَ وَيَا مَنْ طَاعَتُهُ نَجَاةٌ لِلْمُطِيعِينَ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَاشْغَلْ قُلُوبَنَا بِذِكْرِكَ عَنْ كُلِّ ذِكْرٍ وَأَلْسِنَتَنَا
بِشُكْرِكَ عَنْ كُلِّ شُكْرٍ وَجَوَارِحَنَا بِطَاعَتِكَ عَنْ كُلِّ طَاعَةٍ
فَإِنْ قَدَّرْتَ لَنَا فَرَاغاً مِنْ شُغْلٍ فَاجْعَلْهُ فَرَاغَ سَلَامَةٍ
لَا تُدْرِكُنَا فِيهِ تَبِعَةٌ وَلَا تَلْحَقُنَا فِيهِ سَأْمَةٌ حَتَّى يَنْصَرِفَ
عَنَّا كُتَّابُ السَّيِّئَاتِ بِصَحِيفَةٍ خَالِيَةٍ مِنْ ذِكْرِ سَيِّئَاتِنَا
وَيَتَوَلَّى كُتَّابُ الْحَسَنَاتِ عَنَّا مَسْرُورِينَ بِمَا كَتَبُوا مِنْ
حَسَنَاتِنَا وَإِذَا انْقَضَتْ أَيَّامُ حَيَاتِنَا وَتَصَرَّمَتْ مُدَدُ
أَعْمَارِنَا وَاسْتَحْضَرَتْنَا دَعْوَتُكَ الَّتِي لَا بُدَّ مِنْهَا وَمِنْ
إِجَابَتِهَا فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ خِتَامَ مَا تُحْصِي
عَلَيْنَا كَتَبَةُ أَعْمَالِنَا تَوْبَةً مَقْبُولَةً لَا تُوقِفُنَا بَعْدَهَا
عَلَى ذَنْبٍ اجْتَرَحْنَاهُ وَلَا مَعْصِيَةٍ اقْتَرَفْنَاهَا وَلَا تَكْشِفْ
عَنَّا سِتْراً سَتَرْتَهُ عَلَى رُءُوسِ الْأَشْهَادِ يَوْمَ تَبْلُو
أَخْبَارَ عِبَادِكَ إِنَّكَ رَحِيمٌ بِمَنْ دَعَاكَ وَمُسْتَجِيبٌ
لِمَنْ نَادَاكَ ۝

10. He implores Divine Protection.

O Lord, if Thou wilt, Thou canst forgive our sins, and manifest Thy grace; and if Thou wilt Thou canst punish us, and thus display Thy justice.

Therefore, be graciously pleased to make Thy pardon easy for us, and by Thy forgiveness deliver us from Thy punishment: for, verily, we have no strength to stand (against) Thy justice; and there is no deliverance for any of us, save through Thy pardon.

O Most Independent One! Behold, we, Thy servants, are standing before Thee, and verily we are in great need.

Therefore, fulfil our desires from the vastness of Thy wealth, and do not cut off our hope by refusal. For, thereby Thou wilt have rendered him unlucky who begged happiness of Thee; and Thou wilt have disappointed him who besought Thee for favours.

So, at such a time to whom shall we turn when leaving Thee, and whither shall we take our journey from Thy gate.

O Holy One, we are weak and helpless; and Thou hast promised to grant deliverance in answer to the prayers of the distressed.

We are afflicted, and Thou hast promised relief to those in affliction.

The showing of mercy to one who seeks it most resembles Thy will; and it is the noblest of all the acts of Thy greatness; such also is the redress of one who prays to Thee for redress.

Therefore, graciously hear our application unto Thee, and redress our wrongs when we have cast ourselves before Thee.

O Lord, verily, Satan ridiculed us when we followed him in disobeying Thee.

Therefore, bless Mohammad and his Al (family), and do not let him ridicule us, after our renouncing him for Thee, and after turning away from him unto Thee.

وكان من دعائه عليه السلام في اللجاء الى الله تعالى

اللهم إن تشأ تعف عنا فبفضلك وإن تشأ تعذبنا فبعدلك
فسهل لنا عفوك بمنك وأجرنا من عذابك بتجاوزك
فإنه لا طاقة لنا بعدلك ولا نجاة لأحد منا دون عفوك
يا غني الأغنياء ها نحن عبادك بين يديك وأنا أفقر الفقراء
إليك فاجبر فاقتنا بوسعك ولا تقطع رجاءنا بمنعك فتكون
قد أشقيت من استسعد بك وحرمت من استرفد
فضلك فإلى من حينئذ منقلبنا عنك وإلى أين مذهبنا
عن بابك سبحانك نحن المضطرون الذين أوجبت
إجابتهم وأهل السوء الذين وعدت الكشف عنهم
وأشبه الأشياء بمشيتك وأولى الأمور بك في عظمتك
رحمة من استرحمك وغوث من استغاث بك فارحم
تضرعنا إليك وأغننا إذ طرحنا أنفسنا بين يديك اللهم
إن الشيطان قد شمت بنا إذ شايعناه على معصيتك فصل
على محمد وآله ولا تشمته بنا بعد تركنا إياه لك ورغبتنا
عنه إليك ۞

9. A prayer showing his fervour when asking pardon of God. May He be glorified!

O Lord, bless Mohammad and his Al (family), and lead us to repentance which is loved by Thee; and remove us from persistence in sin, which is hateful to Thee.

O Lord, when we are confronted by two (impending) evils, one relating to faith, the other to worldly affairs; then, let that evil befall us which will the more quickly pass away, and protect us from that which is of long duration:

And when we resolve two things, one of which would please Thee, and the other would call down Thy wrath upon us; then, let us be inclined towards that which would please Thee; and lessen our strength, so that we may not do that, which would make Thee angry at us.

And, O Lord, do not allow our souls to choose as they like, for, verily, they will choose what is evil, unless Thou dost assist them: They are very prone to evil, unless Thou dost pity.*

O Lord, verily, Thou hast created us full of weakness, and founded us on infirmity, and originated us out of unstable water, so we have no power except from Thee, and no strength but by Thy aid.

Therefore, help us with Thy grace, and strengthen us with Thy strength, and make the eyes of our minds blind to what is contrary to Thy love; and do not allow any of our limbs activity in disobeying Thee.

O Lord, bless Mohammad and his Al (family), and let the whisperings of our hearts, the motions of our organs, the glances of our eyes, the utterances of our tongues be directed to the end of winning Thy reward; till we omit no good act, whereby we may be entitled to Thy reward; and there remain in us no evil, whereby we should deserve Thy chastisement.

*Cf. Joseph-Sura XII p. 235 Rodwell's Tr. "Yet I hold not myself clear, for the heart is prone to evil, save theirs on whom my Lord hath mercy .. .."

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الْاِشْتِيَاقِ إِلَى طَلَبِ الْمَغْفِرَةِ مِنَ اللهِ جَلَّ جَلَالُهُ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَصَيِّرْنَا إِلٰى مَحْبُوْبِكَ مِنَ التَّوْبَةِ وَأَزِلْنَا عَنْ
مَكْرُوْهِكَ مِنَ الْاِصْرَارِ اَللّٰهُمَّ وَمَتٰى وَقَفْنَا بَيْنَ نَقْصَيْنِ فِيْ دِيْنٍ أَوْ
دُنْيَا فَأَوْقِعِ النَّقْصَ بِأَسْرَعِهِمَا فَنَاءً وَّاجْعَلِ التَّوْبَةَ فِيْ أَطْوَلِهِمَا
بَقَاءً وَّإِذَا هَمَمْنَا بِهَمَّيْنِ يُرْضِيْكَ أَحَدُهُمَا عَنَّا وَيُسْخِطُكَ الْاٰخَرُ
عَلَيْنَا فَمِلْ بِنَا إِلٰى مَا يُرْضِيْكَ عَنَّا وَأَوْهِنْ قُوَّتَنَا عَمَّا يُسْخِطُكَ عَلَيْنَا
وَلَا تُخَلِّ فِيْ ذٰلِكَ بَيْنَ نُفُوْسِنَا وَاخْتِيَارِهَا فَإِنَّهَا مُخْتَارَةٌ لِّلْبَاطِلِ
إِلَّا مَا وَفَّقْتَ أَمَّارَةٌ بِالسُّوْٓءِ إِلَّا مَا رَحِمْتَ اَللّٰهُمَّ وَإِنَّكَ مِنَ
الضَّعْفِ خَلَقْتَنَا وَعَلَى الْوَهْنِ بَنَيْتَنَا وَمِنْ مَّآءٍ مَّهِيْنٍ ابْتَدَأْتَنَا
فَلَا حَوْلَ لَنَا إِلَّا بِقُوَّتِكَ وَلَا قُوَّةَ لَنَا إِلَّا بِعَوْنِكَ فَأَيِّدْنَا بِتَوْفِيْقِكَ
وَسَدِّدْنَا بِتَسْدِيْدِكَ وَأَعْمِ أَبْصَارَ قُلُوْبِنَا عَمَّا خَالَفَ مَحَبَّتَكَ
وَلَا تَجْعَلْ لِشَيْءٍ مِّنْ جَوَارِحِنَا نُفُوْذًا فِيْ مَعْصِيَتِكَ اَللّٰهُمَّ فَصَلِّ
عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَاجْعَلْ هَمَسَاتِ قُلُوْبِنَا وَحَرَكَاتِ أَعْضَائِنَا وَ
لَمَحَاتِ أَعْيُنِنَا وَلَهَجَاتِ أَلْسِنَتِنَا فِيْ مُوْجِبَاتِ ثَوَابِكَ حَتّٰى
لَا تَفُوْتَنَا حَسَنَةٌ نَّسْتَحِقُّ بِهَا جَزَآءَكَ وَلَا تَبْقٰى لَنَا سَيِّئَةٌ
نَّسْتَوْجِبُ بِهَا عِقَابَكَ ٥

8 He implores protection from evils, immorality and blameworthy actions.

O Lord, I implore Thy protection from the excitation of greed, the impetuosity of anger, the domination of envy, the lack of patience, the scarcity of contentment, the depravity of morals, the importunity of passion, the excess of zeal, the submission to desires, the opposition to right, the drowsiness of negligence, the entrance into troubles, the preferring of wrong to right, persistence in sins, the underestimation of guilt, the overestimation of service, the pride of the wealthy, the despising of the poor, the abuse of power over those under our hands, the omitting to thank those who are kind to us, assisting the oppressor, forsaking the oppressed, aiming at that to which we are not entitled, and speaking in matters of learning without knowledge

And we implore Thy protection from keeping in mind the weaknesses of others, from being proud of our good deeds, and from indulging far-reaching hopes

O Lord, we flee to Thee for protection from inward evil, [1] from underestimation of minor sins, from the domination of Satan over us, from being involved in calamity by the course of events, and from being oppressed by the sultan. [2]

And we flee to Thee for protection from acquiring extravagant habits, and from want of livelihood.

And we ask Thy protection from the ridicule of enemies, from the begging of equals, from living in hardships and dying without preparation.

And we seek Thy protection from the exceeding regret, from the great calamity, from the terrible misfortune, from unsafe refuge, from being unrewarded, and from the visitation of chastisement.

O Lord bless Mohammad and his Al (family), and protect me and all the true believers, both male and female, from all these, by Thy mercy, O Most Merciful !

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1 i. e. from sinful thoughts.

2 Vide note on a similar passage in prayer No. 6.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الِاسْتِعَاذَةِ مِنَ الْمَكَارِهِ وَسَيِّئِ الْأَخْلَاقِ وَمَذَامِّ الْأَفْعَالِ

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ هَيَجَانِ الْحِرْصِ وَسَوْرَةِ الْغَضَبِ وَغَلَبَةِ
الْحَسَدِ وَضَعْفِ الصَّبْرِ وَقِلَّةِ الْقَنَاعَةِ وَشَكَاسَةِ الْخُلُقِ وَإِلْحَاحِ
الشَّهْوَةِ وَمَلَكَةِ الْحَمِيَّةِ وَمُتَابَعَةِ الْهَوٰى وَمُخَالَفَةِ الْهُدٰى وَسِنَةِ
الْغَفْلَةِ وَتَعَاطِي الْكُلْفَةِ وَإِيثَارِ الْبَاطِلِ عَلَى الْحَقِّ وَالْإِصْرَارِ
عَلَى الْمَأْثَمِ وَاسْتِصْغَارِ الْمَعْصِيَةِ وَاسْتِكْبَارِ الطَّاعَةِ وَمُبَاهَاةِ
الْمُكْثِرِينَ وَالْإِزْرَاءِ بِالْمُقِلِّينَ وَسُوءِ الْوِلَايَةِ لِمَنْ تَحْتَ أَيْدِينَا
وَتَرْكِ الشُّكْرِ لِمَنِ اصْطَنَعَ الْعَارِفَةَ عِنْدَنَا أَوْ أَنْ نَعْضُدَ ظَالِمًا
أَوْ نَخْذُلَ مَلْهُوفًا أَوْ نَرُومَ مَا لَيْسَ لَنَا بِحَقٍّ أَوْ نَقُولَ فِي الْعِلْمِ بِغَيْرِ
عِلْمٍ وَنَعُوذُ بِكَ أَنْ نَنْطَوِيَ عَلَى غِشِّ أَحَدٍ وَأَنْ نُعْجِبَ بِأَعْمَالِنَا
وَنَمُدَّ فِي آمَالِنَا وَنَعُوذُ بِكَ مِنْ سُوءِ السَّرِيرَةِ وَاحْتِقَارِ الصَّغِيرَةِ
وَأَنْ يَسْتَحْوِذَ عَلَيْنَا الشَّيْطَانُ أَوْ يَنْكُبَنَا الزَّمَانُ أَوْ يَتَهَضَّمَنَا السُّلْطَانُ
وَنَعُوذُ بِكَ مِنْ تَنَاوُلِ الْإِسْرَافِ وَمِنْ فِقْدَانِ الْكَفَافِ وَنَعُوذُ بِكَ مِنْ شَمَاتَةِ
الْأَعْدَاءِ وَمِنَ الْفَقْرِ إِلَى الْأَكْفَاءِ وَمِنْ مَعِيشَةٍ فِي شِدَّةٍ وَمِيتَةٍ عَلَى غَيْرِ
عُدَّةٍ وَنَعُوذُ بِكَ مِنَ الْحَسْرَةِ الْعُظْمٰى وَالْمُصِيبَةِ الْكُبْرٰى وَأَشْقَى الشَّقَاءِ
وَسُوءِ الْمَآبِ وَحِرْمَانِ الثَّوَابِ وَحُلُولِ الْعِقَابِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَ
أَعِذْنِي مِنْ كُلِّ ذٰلِكَ بِرَحْمَتِكَ وَجَمِيعَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَا أَرْحَمَ الرَّاحِمِينَ

deliverance; remove from me overpowering anxiety by Thy might: look with favour upon the complaints I have offered and make me taste the sweetness of Thy dealings with me, concerning those things which I have asked of Thee.

Bestow Thy mercy upon me, and pleasant relief from sorrow.

Grant me, by Thy grace speedy deliverance from distress.

Do not let anxiety keep me from the performance of my duties to Thee, and the observance of Thy laws.

Verily I am distressed because of what has befallen me, and am full of sadness on account of having to bear what has overtaken me.

Thou hast power to remove that in which I am involved, and to avert that into which I have fallen.

Therefore, grant me this (favour) even though I do not deserve it from Thee, O Possessor of the Magnificent throne!

الْفَرَجِ بِطَوْلِكَ وَاكْسِرْ عَنِّيْ سُلْطَانَ الْهَمِّ بِحَوْلِكَ وَ
آتِنِيْ حُسْنَ النَّظَرِ فِيْمَا شَكَوْتُ وَ اَذِقْنِيْ حَلَاوَةَ الصُّنْعِ فِيْمَا
سَأَلْتُ وَهَبْ لِيْ مِنْ لَّدُنْكَ رَحْمَةً وَّ فَرَجًا هَنِيْئًا وَّ
اجْعَلْ لِّيْ مِنْ عِنْدِكَ مَخْرَجًا وَّحِيًّا وَّلَا تَشْغَلْنِيْ بِالْاِهْتِمَامِ
عَنْ تَعَاهُدِ فُرُوْضِكَ وَاسْتِعْمَالِ سُنَّتِكَ فَقَدْ ضِقْتُ
لِمَا نَزَلَ بِيْ يَارَبِّ ذَرْعًا وَّ امْتَلَأْتُ بِحَمْلِ مَا حَدَثَ عَلَيَّ
هَمًّا وَّ اَنْتَ الْقَادِرُ عَلٰى كَشْفِ مَا مُنِيْتُ بِهٖ وَ دَفْعِ مَا
وَقَعْتُ فِيْهِ فَافْعَلْ بِيْ ذٰلِكَ وَ اِنْ لَّمْ اَسْتَوْجِبْهُ مِنْكَ
يَا ذَا الْعَرْشِ الْعَظِيْمِ ؕ

7. His prayer, when he had something of importance before him, or some accident befell him and at times of distress.

O Thou, by whom the knots of difficulties are untied;

O Thou, by whom the severity of hardships is extinguished;

O Thou, from whom we seek deliverance from trials, and comfort in time of distress,—(Thou art the one) through whose power all things become easy, through whose favour all causes become effective, by whose authority decrees have been issued, and according to whose will things have moved.

They obeyed Thy will, even though Thou didst not speak to them, and they are restrained by Thy intention, even though Thou dost not give expression to it.

Thou art the one unto whom we cry in times of trouble, and Thou art the only refuge in distress;

None of them are removed except what Thou hast removed; and none have been taken away unless Thou hast taken them away.

And verily, O Lord that misfortune has befallen me the burden of which is unbearable; there has overtaken me that which is unendurable.

By Thy might Thou hast brought it on me, and by Thy authority Thou hast directed it towards me; so there is no one to ward off that which Thou hast brought on, and no one to turn aside That which Thou hast directed:

There is no opener of what Thou hast closed, and no one to shut what Thou hast opened.

There is no one to make easy what Thou hast made difficult, and no one to assist him whom Thou hast forsaken.

Therefore, send blessings upon Mohammad and his Al (family), and graciously open for me O Lord, the gate of

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا عَرَضَتْ لَهُ مُهِمَّةٌ

أَوْ نَزَلَتْ بِهِ مُلِمَّةٌ وَعِنْدَ الْكَرْبِ

يَا مَنْ تُحَلُّ بِهِ عُقَدُ الْمَكَارِهِ وَ يَا مَنْ يُفْثَأُ بِهِ حَدُّ
الشَّدَائِدِ وَيَا مَنْ يُلْتَمَسُ مِنْهُ الْمَخْرَجُ إِلَى رَوْحِ الْفَرَجِ
ذَلَّتْ لِقُدْرَتِكَ الصِّعَابُ وَتَسَبَّبَتْ بِلُطْفِكَ الْأَسْبَابُ وَ
جَرَى بِقُدْرَتِكَ الْقَضَاءُ وَمَضَتْ عَلَى إِرَادَتِكَ الْأَشْيَاءُ
فَهِيَ بِمَشِيَّتِكَ دُونَ قَوْلِكَ مُؤْتَمِرَةٌ وَبِإِرَادَتِكَ دُونَ
نَهْيِكَ مُنْزَجِرَةٌ أَنْتَ الْمَدْعُوُّ لِلْمُهِمَّاتِ وَأَنْتَ الْمَفْزَعُ
فِي الْمُلِمَّاتِ لَا يَنْدَفِعُ مِنْهَا إِلَّا مَا دَفَعْتَ وَلَا يَنْكَشِفُ مِنْهَا
إِلَّا مَا كَشَفْتَ وَقَدْ نَزَلَ بِي يَا رَبِّ مَا قَدْ تَكَأَّدَنِي ثِقْلُهُ
وَأَلَمَّ بِي مَا قَدْ بَهَظَنِي حَمْلُهُ وَبِقُدْرَتِكَ أَوْرَدْتَهُ عَلَيَّ
وَبِسُلْطَانِكَ وَجَّهْتَهُ إِلَيَّ فَلَا مُصْدِرَ لِمَا أَوْرَدْتَ
وَلَا صَارِفَ لِمَا وَجَّهْتَ وَلَا فَاتِحَ لِمَا أَغْلَقْتَ وَلَا مُغْلِقَ
لِمَا فَتَحْتَ وَلَا مُيَسِّرَ لِمَا عَسَّرْتَ وَلَا نَاصِرَ لِمَنْ
خَذَلْتَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَافْتَحْ لِي يَا رَبِّ بَابَ

exalted gifts than Thou hast ever given to any other of Thy prophets on behalf of his followers:

Verily Thou art the giver of magnificient gifts, and the orgiver of great sins; and Thou art the kindest of the kind. Therefore, bless Mohammad and his Al (family), the pure, the holy, the virtuous and the honourable.

مَا جَزَيْتَ أَحَداً مِنْ أَنْبِيَائِكَ عَنْ أُمَّتِهِ إِنَّكَ أَنْتَ الْمَنَّانُ
بِالْجَسِيمِ الْغَافِرُ لِلْعَظِيمِ وَأَنْتَ أَرْحَمُ مِنْ كُلِّ رَحِيمٍ فَصَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ الْأَخْيَارِ الْأَنْجَبِينَ ۞

O Lord, bless Mohammad and his Al (family), and give us grace this day and this night, and all our days, to practise righteousness; to keep far from evil; to be thankful for Thy gifts; to follow the Prophet; to reject innovations in religion; to do good; to keep from doing forbidden things; to defend Islam; to disapprove wrong, and disparage it; to uphold the right, and respect it, to guide the erring, aid the weak, and redress the oppressed.

O Lord have mercy upon Mohammad and his Al (family), and let this day be the most blessed day we ever saw, and the most excellent companion we met with, and the best time of our existence; make us the happiest of all Thy creatures who have spent days and nights on the earth, and the most thankful for the blessings Thou hast given; make us the strictest observers of Thy laws, and the most careful in abstaining from those things which Thou hast prohibited.

O Lord, I call upon Thee to witness, and Thou art sufficient as a witness, and I call Thy Heavens and Thy Earth to witness, and Thy Angels whom Thou hast established in them, and the rest of Thy creatures, that in this my day, and this my hour, and this my night, and this place of mine, without doubt I declare that Thou art the God, besides whom there is no other object of worship; (that Thou art) observer of equity, just in decree, compassionate to Thy servants, possessor of power, and merciful to Thy creatures;

And I declare that Mohammad is Thy servant and Thy Apostle, and the chosen one of all mankind.

Thou didst order him to deliver Thy messages (unto men), and he did so: Thou didst command him to impart instruction to his followers, and he obeyed.

O Lord, therefore bless Mohammad and his Al (family) more than any of Thy creatures; and on our behalf bestow upon him more than Thou hast bestowed upon any of Thy servants; and reward him for our sake with better and more

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَوَفِّقْنَا فِيْ يَوْمِنَا هٰذَا وَلَيْلَتِنَا
هٰذِهٖ وَفِيْ جَمِيْعِ اَيَّامِنَا لِاسْتِعْمَالِ الْخَيْرِ وَهِجْرَانِ الشَّرِّ وَشُكْرِ
النِّعَمِ وَاتِّبَاعِ السُّنَنِ وَمُجَانَبَةِ الْبِدَعِ وَالْاَمْرِ بِالْمَعْرُوْفِ وَالنَّهْيِ
عَنِ الْمُنْكَرِ وَحِيَاطَةِ الْاِسْلَامِ وَانْتِقَاصِ الْبَاطِلِ وَاِذْلَالِهٖ
وَنُصْرَةِ الْحَقِّ وَاِعْزَازِهٖ وَاِرْشَادِ الضَّالِّ وَمُعَاوَنَةِ الضَّعِيْفِ
وَاِدْرَاكِ اللَّهِيْفِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَاجْعَلْهُ اَيْمَنَ
يَوْمٍ عَهِدْنَاهُ وَاَفْضَلَ صَاحِبٍ صَحِبْنَاهُ وَخَيْرَ وَقْتٍ ظَلِلْنَا فِيْهِ
وَاجْعَلْنَا مِنْ اَرْضٰى مَنْ مَرَّ عَلَيْهِ اللَّيْلُ وَالنَّهَارُ مِنْ جُمْلَةِ خَلْقِكَ
اَشْكَرَهُمْ لِمَا اَوْلَيْتَ مِنْ نِعَمِكَ وَاَقْوَمَهُمْ بِمَا شَرَعْتَ مِنْ شَرَائِعِكَ
وَاَوْقَفَهُمْ عَمَّا حَذَّرْتَ مِنْ نَهْيِكَ اَللّٰهُمَّ اِنِّيْ اُشْهِدُكَ وَكَفٰى بِكَ
شَهِيْدًا وَاُشْهِدُ سَمَآءَكَ وَاَرْضَكَ وَمَنْ اَسْكَنْتَهُمَا مِنْ مَّلٰٓئِكَتِكَ
وَسَائِرِ خَلْقِكَ فِيْ يَوْمِيْ هٰذَا وَسَاعَتِيْ هٰذِهٖ وَلَيْلَتِيْ هٰذِهٖ وَ
مُسْتَقَرِّيْ هٰذَا اَنِّيْ اَشْهَدُ اَنَّكَ اَنْتَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّآ اَنْتَ
قَائِمٌ بِالْقِسْطِ عَدْلٌ فِي الْحُكْمِ رَؤُوْفٌ بِالْعِبَادِ مَالِكُ الْمُلْكِ رَحِيْمٌ
بِالْخَلْقِ وَاَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ وَخِيَرَتُكَ مِنْ خَلْقِكَ
حَمَّلْتَهٗ رِسَالَتَكَ فَاَدَّاهَا وَاَمَرْتَهٗ بِالنُّصْحِ لِاُمَّتِهٖ فَنَصَحَ لَهَا فَصَلِّ عَلٰى
مُحَمَّدٍ وَّاٰلِهٖ اَكْثَرَ مَا صَلَّيْتَ عَلٰى اَحَدٍ مِّنْ خَلْقِكَ وَاٰتِهٖ عَنَّا
اَفْضَلَ مَا اٰتَيْتَ اَحَدًا مِّنْ عِبَادِكَ وَاجْزِهٖ عَنَّا اَفْضَلَ وَاَكْرَمَ

Through Thy power we were enabled to see the morning. Thy kingdom and Thy authority were everywhere about us; and we were dependant upon Thy providence.

We act in accordance with Thy orders, and are changed according to Thy plans

There is nothing for us to do but to carry out Thy commands; and there is no good thing but Thou hast graciously bestowed it upon us.

This is a day new and fresh, and it is a present witness of what we do. If we have done good it will praise us on its departure; and if we have done evil it will leave us with contempt.

O Lord show mercy unto Mohammad and his Al (family); and grant us the benefit of association with his descendants; and keep us from the evil of separation from them, by reason of our committing sins whether great or small; and through them increase virtue for us, and cleanse us from vice through them; and fill up for us the space between the two extremities of time with praise, and thankfulness, and reward, and stores of good things, and kindness and beneficence.

O Lord, make it easy for the recording angels to keep the record of our actions, and fill up our record books with good deeds, and let us not be disgraced before them with our evil works.

O Lord let us have every moment of the day a share of Thy worship and a share of thanksgiving to Thee and a true witness out of Thy angels.

O Lord, be merciful to Mohammad and his Al (family), and guard us from before, and from behind, and on the right hand, and on the left, and keep us from harm on all sides; restraining us, thereby, from disobeying Thee; directing us, thereby, to serve Thee and work for Thy love

أَصْبَحْنَا فِي قَبْضَتِكَ يَحْوِينَا مُلْكُكَ وَسُلْطَانُكَ وَتَضُمُّنَا مَشِيَّتُكَ وَ
نَتَصَرَّفُ عَنْ أَمْرِكَ وَنَتَقَلَّبُ فِي تَدْبِيرِكَ لَيْسَ لَنَا مِنَ الْأَمْرِ
إِلَّا مَا قَضَيْتَ وَلَا مِنَ الْخَيْرِ إِلَّا مَا أَعْطَيْتَ وَهٰذَا يَوْمٌ حَادِثٌ
جَدِيدٌ وَهُوَ عَلَيْنَا شَاهِدٌ عَتِيدٌ إِنْ أَحْسَنَّا وَدَّعَنَا
بِحَمْدٍ وَإِنْ أَسَأْنَا فَارَقَنَا بِذَمٍّ اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَ
آلِهِ وَارْزُقْنَا حُسْنَ مُصَاحَبَتِهِ وَاعْصِمْنَا مِنْ سُوءِ مُفَارَقَتِهِ
بِارْتِكَابِ جَرِيرَةٍ أَوِ اقْتِرَافِ صَغِيرَةٍ أَوْ كَبِيرَةٍ وَأَجْزِلْ
لَنَا فِيهِ مِنَ الْحَسَنَاتِ وَأَخْلِنَا فِيهِ مِنَ السَّيِّئَاتِ وَامْلَأْ
لَنَا مَا بَيْنَ طَرَفَيْهِ حَمْدًا وَشُكْرًا وَأَجْرًا وَذُخْرًا
وَفَضْلًا وَإِحْسَانًا اَللّٰهُمَّ يَسِّرْ عَلَى الْكِرَامِ الْكَاتِبِينَ
مَؤُونَتَنَا وَامْلَأْ لَنَا مِنْ حَسَنَاتِنَا صَحَائِفَنَا وَلَا تُخْزِنَا
عِنْدَهُمْ بِسُوءِ أَعْمَالِنَا اَللّٰهُمَّ اجْعَلْ لَنَا فِي كُلِّ
سَاعَةٍ مِنْ سَاعَاتِهِ حَظًّا مِنْ عِبَادَتِكَ وَنَصِيبًا
مِنْ شُكْرِكَ وَشَاهِدَ صِدْقٍ مِنْ مَلٰٓئِكَتِكَ اَللّٰهُمَّ
صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ وَاحْفَظْنَا مِنْ بَيْنِ أَيْدِينَا
وَمِنْ خَلْفِنَا وَعَنْ أَيْمَانِنَا وَعَنْ شَمَائِلِنَا وَ
مِنْ جَمِيعِ نَوَاحِينَا حِفْظًا عَاصِمًا مِنْ مَعْصِيَتِكَ
هَادِيًا إِلَىٰ طَاعَتِكَ مُسْتَعْمِلًا لِمَحَبَّتِكَ

6. His prayer, morning and evening.

All praise be to God who created night and day with his power; and separated them with His might; and fixed for each of them a well defined length of duration

He causes the one to enter into the other, and gives to each a measurement suitable for the nourishment and growth of His creatures.

He has, therefore, created for them, the night that they may rest in it from the work that is wearisome, and from movements that produce pain

He has made it a covering for their comfort and sleep, so that they may be refreshed and strengthened, and thereby obtain pleasure and a renewal of appetite.

And He created for them the day which is full of light, that they may therein seek His grace and find means of sustenance provided by Him and walk about in His earth, searching for that which will yield comfort in this life, and blessings in the life to come.

By this means he improves the condition of mankind, and tests their inner thoughts; and watches their behaviour at times of worship, and in places of devotion, and on occasions of performance of his commandments, in order that He may punish those who do wrong, and handsomely reward those who do right.

O Lord, therefore, all praise is due to Thee, because Thou hast created for us the daybreak; and provided us with the light of day; and directed us to places for obtaining sustenance; and protected us from the approach of calamities.

We beheld the morning and all things saw it. The heavens and earth are Thine, and whatever thou hast scattered in them, resting things and moving things, whatever soars in the air and whatever is hidden under the ground.

وكان من دعائه عليه السلام عند الصباح والمساء

الحمد لله الذي خلق الليل والنهار بقوته وميز بينهما بقدرته
وجعل لكل واحد منهما حدا محدودا وأمدا ممدودا
يولج كل واحد منهما في صاحبه ويولج صاحبه فيه
بتقدير منه للعباد فيما يغذوهم به وينشئهم عليه
فخلق لهم الليل ليسكنوا فيه من حركات التعب و
نهضات النصب وجعله لباسا ليلبسوا من راحته ومنامه
فيكون ذلك لهم جماما وقوة ولينالوا به لذة وشهوة و
خلق لهم النهار مبصرا ليبتغوا فيه من فضله وليتسببوا الى
رزقه ويسرحوا في أرضه طلبا لما فيه نيل العاجل في دنياهم
ودرك الآجل في أخراهم بكل ذلك يصلح شأنهم ويبلو
أخبارهم وينظر كيف هم في أوقات طاعته ومنازل فروضه
ومواقع أحكامه ليجزي الذين أساؤا بما عملوا ويجزي الذين
أحسنوا بالحسنى اللهم فلك الحمد على ما فلقت لنا من الإصباح ومتعتنا
به من ضوء النهار وبصرتنا به من مطالب الأقوات ووقيتنا فيه من
طوارق الآفات أصبحنا وأصبحت الأشياء كلها لك سماؤها وأرضها وما
بثثت في كل منهما ساكنه ومتحركه ومقيمه وشاخصه وما علا في الهواء وما كن تحت الثرى

and whomsoever Thou directest is instructed, and whomsoever Thou placest nearer to Thyself, is blessed.

O Lord, bless Mohammad and his Al (family) and ward off from us keenness of the evils of Time, and mischief of the snares of Satan and bitterness of kingly fury. [1]

O Lord, verily, men are kind to others, because of Thy exceeding kindness to them; therefore, bless Mohammad and his Al (family) and fulfil our desires: [2]

And verily, the liberal do not give, save from the excess of what Thou hast bestowed upon them; therefore, bless Mohammad and his Al (family), and bless us:

And verily, the guides do not guide, except with the light of Thy countenance; therefore, bless Mohammad and his Al (family) and guide us.

O Lord whom Thou assisted, was never injured by desertion of the deserters; and whom Thou blessed, suffered no loss from the refusal of those who refuse; and whom Thou directed, was not led astray by the misleading of those who mislead; therefore, bless Mohammad; and his Al (family), and with Thy glory keep us from (seeking assistance of) Thy creatures; and with Thy bounty make us independent of others than Thee; and with Thy guidance make us walk the path of Truth.

O Lord bless Mohammad and his Al (family) and let the peace of our minds consist in the remembrance of Thy glory, and the repose of our bodies in gratitude for Thy favour, and the speech of our tongues in praise of Thy beneficence.

O Lord bless Mohammad and his Al (family) and let us be of Thy missionaries, inviting others to Thee; and of the guides, guiding (men) towards Thee; and of the most chosen in Thy sight, O Most Merciful !

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1 The fury of kings. Such petitions occur in several other prayers and refer to the oppression the author and his kindred suffered and feared from the rulers under whom they lived.

2 According to a different reading the meaning would be: —
O Lord, verily those who seek protection can only be saved through Thy excellent power, therefore bless Mohammad and his 'Al and save us.

وَمَنْ تَهْدِيهِ يَعْلَمْ وَمَنْ تُقَرِّبُهُ إِلَيْكَ يَغْنَمْ اَللّٰهُمَّ صَلِّ
عَلٰى مُحَمَّدٍ وَّآلِهٖ وَاكْفِنَا حَدَّ نَوَائِبِ الزَّمَانِ وَشَرَّ مَصَائِدِ
الشَّيْطَانِ وَمَرَارَةَ صَوْلَةِ السُّلْطَانِ اَللّٰهُمَّ إِنَّمَا يَكْتَفِي
الْمُكْتَفُونَ بِفَضْلِ قُوَّتِكَ فَصَلِّ عَلٰى مُحَمَّدٍ وَّآلِهٖ وَاكْفِنَا وَإِنَّمَا يُعْطِي
الْمُعْطُونَ مِنْ فَضْلِ جِدَتِكَ فَصَلِّ عَلٰى مُحَمَّدٍ وَّآلِهٖ وَأَعْطِنَا
وَإِنَّمَا يَهْتَدِي الْمُهْتَدُونَ بِنُورِ وَجْهِكَ فَصَلِّ عَلٰى مُحَمَّدٍ وَّآلِهٖ وَ
اهْدِنَا اَللّٰهُمَّ إِنَّكَ مَنْ وَالَيْتَ لَمْ يَضْرُرْهُ خِذْلَانُ الْخَاذِلِينَ
وَمَنْ أَعْطَيْتَ لَمْ يَنْقُصْهُ مَنْعُ الْمَانِعِينَ وَمَنْ هَدَيْتَ لَمْ يُغْوِهٖ
إِضْلَالُ الْمُضِلِّينَ فَصَلِّ عَلٰى مُحَمَّدٍ وَّآلِهٖ وَامْنَعْنَا بِعِزِّكَ مِنْ عِبَادِكَ
وَأَغْنِنَا عَنْ غَيْرِكَ بِإِرْفَادِكَ وَاسْلُكْ بِنَا سَبِيلَ الْحَقِّ بِإِرْشَادِكَ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِهٖ وَاجْعَلْ سَلَامَةَ قُلُوبِنَا فِي ذِكْرِ
عَظَمَتِكَ وَفَرَاغَ أَبْدَانِنَا فِي شُكْرِ نِعْمَتِكَ وَانْطِلَاقَ
أَلْسِنَتِنَا فِي وَصْفِ مِنَّتِكَ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ
وَّآلِهٖ وَاجْعَلْنَا مِنْ دُعَاتِكَ الدَّاعِينَ إِلَيْكَ وَ
هُدَاتِكَ الدَّالِّينَ عَلَيْكَ وَمِنْ خَاصَّتِكَ الْخَاصِّينَ
لَدَيْكَ يَا أَرْحَمَ الرَّاحِمِينَ

5. His prayer for himself and his adherents.

O Thou! the wonders of whose glory are never exhausted, bless Mohammad and his Al (family) and restrain us from forsaking Thy Greatness;

And O Thou! the duration of whose kingdom shall never expire, bless Mohammad and his Al (family) and liberate our necks from Thy chastisement;

And O Thou! the stores of whose mercy are never exhausted, bless Mohammad and his Al (family) and appoint for us a share of Thy mercy;

And O Thou! to see whom sights fail, bless Mohammad and his Al (family) and make us nearer to Thy neighbourhood;

And O Thou! beside whose dignity the dignity of others dwindles, bless Mohammad and his Al (family) and dignify us in Thy sight,

And O Thou! to whom are discovered secret tidings, bless Mohammad and his Al (family) and do not disgrace us in Thy sight;

O Lord! make us independent of gifts of the givers, with Thy bounty; and protect us from loneliness—caused by those who sever themselves (from us)—with Thy connection; till, because of Thy bounty we may not incline towards any one besides Thee, and because of Thy favour may not fear any body.

O Lord bless Mohammad and his Al (family) and plot for us and do not plot against us; devise stratagems for us and do not devise them against us; and give us the upperhand and do not give the upperhand to any over us.

O Lord bless Mohammad and his Al (family) and guard us from Thy wrath, and protect us with Thy grace, and direct us towards Thyself, and do not keep us away *from Thee; verily, whomsoever Thou protectest is saved*

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِأَنْفُسِهِ وَأَهْلِ وِلَايَتِهِ

يَا مَنْ لَا تَنْقَضِي عَجَائِبُ عَظَمَتِهِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاحْجُبْنَا عَنِ الْإِلْحَادِ فِي عَظَمَتِكَ وَيَا مَنْ لَا تَنْتَهِي
مُدَّةُ مُلْكِهِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَعْتِقْ رِقَابَنَا مِنْ
نَقِمَتِكَ وَيَا مَنْ لَا تَفْنَى خَزَائِنُ رَحْمَتِهِ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَاجْعَلْ لَنَا نَصِيبًا فِي رَحْمَتِكَ وَيَا مَنْ تَنْقَطِعُ دُونَ
رُؤْيَتِهِ الْأَبْصَارُ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَدْنِنَا إِلَى قُرْبِكَ
وَيَا مَنْ تَصْغُرُ عِنْدَ خَطَرِهِ الْأَخْطَارُ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَكَرِّمْنَا عَلَيْكَ وَيَا مَنْ تَظْهَرُ عِنْدَهُ بَوَاطِنُ
الْأَخْبَارِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تَفْضَحْنَا لَدَيْكَ
اللَّهُمَّ أَغْنِنَا عَنْ هِبَةِ الْوَهَّابِينَ بِهِبَتِكَ وَاكْفِنَا
وَحْشَةَ الْقَاطِعِينَ بِصِلَتِكَ حَتَّى لَا نَرْغَبَ إِلَى أَحَدٍ
مَعَ بَذْلِكَ وَلَا نَسْتَوْحِشَ مِنْ أَحَدٍ مَعَ فَضْلِكَ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَكِدْ لَنَا وَلَا تَكِدْ عَلَيْنَا
وَامْكُرْ لَنَا وَلَا تَمْكُرْ بِنَا وَأَدِلْ لَنَا وَلَا تُدِلْ مِنَّا اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَقِنَا مِنْكَ وَاحْفَظْنَا بِكَ
وَاهْدِنَا إِلَيْكَ وَلَا تُبَاعِدْنَا عَنْكَ إِنَّ مَنْ تَقِهِ يَسْلَمْ

and secure them from that wherein may occur a trial of tis terrors, and from torment of the Fire and eternal continuance therein;

And remove them to the Peace of the resting-place of the Pious.

وَتُعَافِيَهُمْ مِمَّا تَقَعُ بِهِ الْفِتْنَةُ مِنْ مَحْذُوْرَاتِهَا وَكَبَّةِ
النَّارِ وَطُوْلِ الْخُلُوْدِ فِيْهَا وَتُصَيِّرَهُمْ إِلَىٰ أَمْنٍ مِّنْ
مَّقِيْلِ الْمُتَّقِيْنَ

home of their tribe, and for going out of prosperity into poverty, and for the oppression most them suffered for the sake of honouring Thy religion.

O Lord, and confer on those who follow them righteously—those who say, "O Lord forgive us, and our brethren such as preceded us in the Faith,"—[1]Thy best reward;

(And confer Thy best reward on) those who resolved to follow their direction, and adopted their manner, and walked in their track, who neither turned back because they doubted their prudence, nor did uncertainty perturb them in picking up their track and following the guidance of their beacon, while aiding and strengthening them, observing the teachings of their faith, guided by their guidance, agreeing concerning them and not misrepresenting them in what they brought to them.

O Lord, and bless the followers of the companions, from this our day till the day of judgement, and their wives and progeny and such of them as obeyed Thee, with a blessing whereby to guard them from disobeying Thee; and enlarge for them the gardens of Thy paradise; and protect them thereby from the cunning of Satan; and assist them in those righteous things, wherein they beg of Thee assistance; and guard them from the events of the day and night, except an event that would bring good; and induce them, thereby, to hope largely from Thee and to covet what is with Thee, and to give up lying [2] about that which lies in the hands of Thy creatures, in order that Thou mayest recall them to long for Thee and fear Thee;

And restrain them from desiring worldly prosperity, and make them love to act for the Future, and to prepare for what is after death;

And facilitate for them every pain, that may come upon them, at the day when the soul leaves the body;

1. A quotation from the Quran.

2. The text reads ترك الرهمد which has thus been translated In my opinion ترك الرهمة would be a better reading, and in that case the translation would run thus.—and to give up a spying for that etc

دِيَارَ قَوْمِهِمْ وَ خُرُوجِهِمْ مِنْ سَعَةِ الْمَعَاشِ اِلٰى ضِيْقِهٖ وَ مَنْ كَثَّرْتَ
فِيْ اِعْزَازِ دِيْنِكَ مِنْ مَّظْلُوْمِهِمْ اَللّٰهُمَّ وَ اَوْصِلْ اِلَى التَّابِعِيْنَ
لَهُمْ بِاِحْسَانٍ اَلَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا اغْفِرْلَنَا وَ لِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا
بِالْاِيْمَانِ خَيْرَ جَزَآئِكَ اَلَّذِيْنَ قَصَدُوْا سَمْتَهُمْ وَ تَحَرَّوْا وِجْهَتَهُمْ
وَ مَضَوْا عَلٰى شَاكِلَتِهِمْ لَمْ يَثْنِهِمْ رَيْبٌ فِيْ بَصِيْرَتِهِمْ وَ لَمْ يَخْتَلِجْهُمْ
شَكٌّ فِيْ قَفْوِ اٰثَارِهِمْ وَ الْاِئْتِمَامِ بِهِدَايَةِ مَنَارِهِمْ مُكَانِفِيْنَ وَ
مُوَازِرِيْنَ لَهُمْ يَدِيْنُوْنَ بِدِيْنِهِمْ وَ يَهْتَدُوْنَ بِهَدْيِهِمْ يَتَّفِقُوْنَ
عَلَيْهِمْ وَ لَا يَتَّهِمُوْنَهُمْ فِيْمَا اَدَّوْا اِلَيْهِمْ اَللّٰهُمَّ وَ صَلِّ عَلَى التَّابِعِيْنَ
مِنْ يَّوْمِنَا هٰذَا اِلٰى يَوْمِ الدِّيْنِ وَ عَلٰى اَزْوَاجِهِمْ وَ عَلٰى ذُرِّيَّاتِهِمْ
وَ عَلٰى مَنْ اَطَاعَكَ مِنْهُمْ صَلٰوةً تَعْصِمُهُمْ بِهَا مِنْ مَّعْصِيَتِكَ
وَ تَفْسَحُ لَهُمْ فِيْ رِيَاضِ جَنَّتِكَ وَ تَمْنَعُهُمْ بِهَا مِنْ كَيْدِ
الشَّيْطَانِ وَ تُعِيْنُهُمْ بِهَا عَلٰى مَا اسْتَعَانُوْكَ عَلَيْهِ مِنْ بِرٍّ
وَ تَقِيْهِمْ طَوَارِقَ اللَّيْلِ وَ النَّهَارِ اِلَّا طَارِقًا يَّطْرُقُ بِخَيْرٍ
وَ تَبْعَثُهُمْ بِهَا عَلَى اعْتِقَادِ حُسْنِ الرَّجَآءِ لَكَ وَ الطَّمَعِ فِيْمَا
عِنْدَكَ وَ تَرْكِ التُّهَمَةِ فِيْمَا تَحْوِيْهِ اَيْدِي الْعِبَادِ لِتَرُدَّهُمْ
اِلَى الرَّغْبَةِ اِلَيْكَ وَ الرَّهْبَةِ مِنْكَ وَ تُزَهِّدَهُمْ فِيْ سَعَةِ
الْعَاجِلِ وَ تُحَبِّبَ اِلَيْهِمُ الْعَمَلَ لِلْاٰجِلِ وَ الْاِسْتِعْدَادَ لِمَا بَعْدَ الْمَوْتِ
وَ تُهَوِّنَ عَلَيْهِمْ كُلَّ كَرْبٍ يَحِلُّ بِهِمْ يَوْمَ خُرُوْجِ الْاَنْفُسِ مِنْ اَبْدَانِهَا

4. He invoketh blessings on the followers of the Prophets and their supporters.

O Lord! and bless the followers of prophets and their supporters (from among the inhabitants of the earth) in things unseen, [1] at the time of controversy with their enemies who belied them, while they are eager (to see) the apostles with true faith in every age and time wherein Thou didst send a messenger and didst establish for men of that time, a guide—from Adam down to Mohammad, may Thy blessings descend on him and his Al (family), the righteous Imams and leaders of the pious, peace be on them all—be pleased to remember them with forgiveness and approbation.

O Lord! and bless the companions of Mohammad Thy peace and blessings on him and his Al (family), in particular those who were good companions of his, and those who fought bravely in his cause and helped him, and supported his mission, and promptly advanced at his call and answered it, as soon as, he made them listen to the *arguments in support of his message, and parted from their* wives and offspring in publishing his word, and fought with (their) fathers and sons in confirming his apostolical office, and thereby revenged him.

And those who had a love for him, and had in his friendship, hopes [2] of a bargain that would never come to ruin.

And bless those who were deserted by their people, when they followed him, and were abandoned by their kindred when they took abode under the shelter of his kinship.

Therefore, do not overlook O Lord, what they gave up for Thee and in Thy cause, and satisfy them with Thy approbation for their bringing together Thy creatures in Thy faith, and for being workers for Thee, with Thy apostle; and reward them, for their renouncing for Thy sake the

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1. i. e. belief in an unseen God, and in future reward and punishment,
2. i. e. hope of reward in the life to come

وكان من دعائه عليه السلام في الصلاة على اتباع الرسل ومصدقيهم

اللهم و اتباع الرسل و مصدقوهم من اهل الارض
بالغيب عند معارضة المعاندين لهم بالتكذيب و
الاشتياق الى المرسلين بحقائق الايمان في كل دهر
و زمان ارسلت فيه رسولا و اقمت لاهله دليلا من لدن
ادم الى محمد صلى الله عليه و اله من ائمة الهدى
و قادة اهل التقى على جميعهم السلام فاذكرهم
منك بمغفرة و رضوان اللهم و اصحاب محمد
صلى الله عليه و سلم خاصة الذين احسنوا الصحابة
و الذين ابلوا البلاء الحسن في نصره و كانفوه و اسرعوا
الى وفادته و سابقوا الى دعوته و استجابوا له حيث اسمعهم
حجة رسالاته و فارقوا الازواج و الاولاد في اظهار كلمته و قاتلوا
الاباء و الابناء في تثبيت نبوته و انتصروا به و من كانوا منطوين
على محبته يرجون تجارة لن تبور في مودته و الذين هجرتهم
العشائر اذا تعلقوا بعروته و انتفت منهم القرابات اذا سكنوا في ظل
قرابته فلا تنس لهم اللهم ما تركوا لك و فيك و ارضهم من رضوانك
و بما حاشوا الخلق عليك و كانوا مع رسولك دعاة اليك و اشكرهم على هجرهم فيك

And (bless) the venerable, virtuous messengers: And the honourable, Guardian scribes: [1]

And the Angel of death and his assistants:

And the Munkir and Nakir: And Rooman [2] the examiner of the dead in tombs:

And those who walk round the Baitul-maamur (the Heavenly Temple):

And bless Malik [3] and the Guards of Hell:

And Rizwan [4] and the keepers of Paradise:

And those who do not disobey God in what He commanded them, and do what they are ordered to do:

And those who [5] say, "Peace be on you for your patience: Behold how good an abode is the world hereafter! [6]

And bless the Incendiaries, who when told to "catch him and chain him, then fling him into Hell," [7] quickly advance towards the sinner and do not grant him respite:

And bless him, whom we omitted to mention, and whose position we did not learn from Thee, nor for what purpose Thou didst appoint him:

And bless the denizens of the air, the earth and the water; and those of their number, who are set over Thy creatures.

Therefore, bless them at the day on which every soul shall come with a Qaim and a Shahid; [8] and favour them with a blessing which may add honour to their honour and purity to their purity.

O Lord, and when Thou hast blessed Thy angels and Thy Apostles and conveyed to them our blessings on them, be pleased to grace them for Thy enabling us to speak well of them.

Verily Thou art Generous and Bountiful!

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1. The angels that record the deeds of men
2. The angels that question and examine the dead concerning their religious beliefs
3. Malik is the chief of the guards of hell,
4. Rizwan being the chief of the keepers of paradise.
5. The angels who welcome the blessed, in paradise.
6. A quotation from the Quran.
7. The quotation is from the Quran
8. Two angels that shall appear as witnesses with every soul, on Doomsday.

وَالسَّفَرَةِ الْكِرَامِ الْبَرَرَةِ وَالْحَفَظَةِ الْكِرَامِ الْكَاتِبِينَ وَمَلَكِ الْمَوْتِ
وَأَعْوَانِهِ وَمُنْكَرٍ وَنَكِيرٍ وَرُومَانَ فَتَّانِ الْقُبُورِ وَالطَّائِفِينَ
بِالْبَيْتِ الْمَعْمُورِ وَمَالِكٍ وَالْخَزَنَةِ وَرِضْوَانَ وَسَدَنَةِ الْجِنَانِ
وَالَّذِينَ لَا يَعْصُونَ اللّٰهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ وَ
الَّذِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ
وَالزَّبَانِيَةِ الَّذِينَ إِذَا قِيلَ لَهُمْ خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمَ
صَلُّوهُ ابْتَدَرُوهُ سِرَاعاً وَلَمْ يُنْظِرُوهُ وَمَنْ أَوْهَمْنَا ذِكْرَهُ
وَلَمْ نَعْلَمْ مَكَانَهُ مِنْكَ وَبِأَيِّ أَمْرٍ وَكَّلْتَهُ وَسُكَّانِ الْهَوَاءِ
وَالْأَرْضِ وَالْمَاءِ وَمَنْ مِنْهُمْ عَلَى الْخَلْقِ فَصَلِّ عَلَيْهِمْ يَوْمَ تَأْتِي
كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ وَصَلِّ عَلَيْهِمْ صَلَاةً تَزِيدُهُمْ
كَرَامَةً عَلَى كَرَامَتِهِمْ وَطَهَارَةً عَلَى طَهَارَتِهِمْ اَللّٰهُمَّ وَإِذَا
صَلَّيْتَ عَلَى مَلَائِكَتِكَ وَرُسُلِكَ وَبَلَّغْتَهُمْ صَلَاتَنَا عَلَيْهِمْ
فَصَلِّ عَلَيْهِمْ بِمَا فَتَحْتَ لَنَا مِنْ حُسْنِ الْقَوْلِ فِيهِمْ إِنَّكَ
جَوَادٌ كَرِيمٌ

for a long time; who are ambitious to remember Thy favours; who humble themselves in the presence of Thy Greatness and Glory of Thy Majesty:

Those, who, when they see Hell, flaming for the disobedient, say, "Holiness to Thee! we did not worship Thee as Thou didst deserve to be adored."

Therefore, bless them; and the Ruhani-een† from among, Thy angels; and the deservers of nearness in Thy sight; and the carriers of tidings of the unseen to Thy apostles, and entrusted with Thy message:

And (bless) the hosts of angels, whom Thou hast appointed for Thyself, and made independent of food and drink by (making them remember) Thy holiness; and hast established them within the apartments of Thy heavens:

And (bless) those waiting at its cofines, when Thy command descends for the fulfilment of Thy promise:

And (bless) the keepers of the stores of rain; and the drivers of clouds:

And him, at whose angry rebuke are heard peals of thunder, when the storm-clouds move with their deadly lightning flashes:

And (bless) the companions of snow and hail; and those who descend with the drops of rain when it cometh down:

And (bless) those in control of the supplies of winds; and those posted on mountains, that never quit their places:

And (bless) those whom Thou hast told of the quantities of water, and the measure of what is brought down, by heavy rains:

And (bless) the angels, who are Thy messengers (to the inhabitants of the earth) of evil calamities, that are to come down; and of agreeable prosperity:

† Name of an order of angels.

المستهترون بذكر الآيات والمتواضعون
دون عظمتك وجلال كبريائك والذين
يقولون إذا نظروا إلى جهنم تزفر على أهل
معصيتك سبحانك ما عبدناك حق عبادتك فصل
عليهم وعلى الروحانيين من ملئكتك وأهل الزلفة
عندك وحمال الغيب إلى رسلك والمؤتمنين على وحيك
وقبائل الملائكة الذين اختصصتهم لنفسك وأغنيتهم عن
الطعام والشراب بتقديسك وأسكنتهم بطون أطباق سمواتك
والذين على أرجائها إذا نزل الأمر بتمام وعدك
وخزان المطر وزواجر السحاب والذي
بصوت زجره يسمع زجل الرعود وإذا سبحت
به حفيفة السحاب التمعت صواعق البروق
ومشيعي الثلج والبرد والهابطين مع قطر
المطر إذا نزل والقوام على خزائن الرياح و
الموكلين بالجبال فلا تزول والذين عرفتهم
مثاقيل المياه وكيل ما تحويه لواعج
الأمطار وعوالجها ورسلك من الملئكة إلى أهل الأرض
بمكروه ما ينزل من البلاء ومحبوب الرخاء

3. An invocation of blessings on the Bearers of the Throne, and on every angel honoured with Divine nearness.

O Lord! And the Bearers of They Aarsh (Throne) who never grow lazy in extolling Thy name, and are never tired of remembering Thy Holiness, and never grow weary of adoring Thee, and do not prefer default to earnest effort in (obedience to) Thy command, and never fail to have intense love for Thee:

And Israfil, the Trumpeter, the vigilant, who is waiting for Thy permission and order, to warn with the blast, the dead who are lying in the tombs: *

And Michael, the Honourable in Thy sight, and the Holder of lofty rank in Thy service:

And Gabriel, the Trustee of Thy message, who is obeyed among the residents of Thy heavens, is respectable in Thy sight and is Nigh to Thee:

And the Ruh (spirit) (set in command) over Angels of the curtains:

And the Ruh (sprit) (proceeding) from Thy command:

Therefore, let Thy blessings descend on them, and besides them on angels who are the inhabitants of Thy heavens and trusted with Thy errands;

Those whom no blame affects on account of lassitude, no fatigue on account of toil and no indolence; neither do the appetites engage them away from hallowing Thy name, nor does forgetfulness of negligence prevent them from glorifying Thee.

Their eyes are bent downwards, so they do not direct their sight towards Thee; their chins are lowered:

Those whose liking for what is with Thee hath existed

* Lit. pawned to the tombs.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الصَّلَاةِ عَلَى حَمَلَةِ الْعَرْشِ وَكُلِّ مَلَكٍ مُقَرَّبٍ

اَللّٰهُمَّ وَحَمَلَةُ عَرْشِكَ الَّذِينَ لَا يَفْتُرُونَ مِنْ تَسْبِيحِكَ
وَلَا يَسْأَمُونَ مِنْ تَقْدِيسِكَ وَلَا يَسْتَحْسِرُونَ مِنْ عِبَادَتِكَ
وَلَا يُؤْثِرُونَ التَّقْصِيرَ عَلَى الْجِدِّ فِي أَمْرِكَ وَلَا يَغْفُلُونَ عَنِ
الْوَلَهِ إِلَيْكَ وَإِسْرَافِيلُ صَاحِبُ الصُّورِ الشَّاخِصُ الَّذِي
يَنْتَظِرُ مِنْكَ الْإِذْنَ وَحُلُولَ الْأَمْرِ فَيُنَبِّهُ بِالنَّفْخَةِ صَرْعَى رَهَائِنِ
الْقُبُورِ وَمِيكَائِيلُ ذُو الْجَاهِ عِنْدَكَ وَالْمَكَانِ الرَّفِيعِ مِنْ طَاعَتِكَ
وَجِبْرِيلُ الْأَمِينُ عَلَى وَحْيِكَ الْمُطَاعُ فِي أَهْلِ سَمٰوَاتِكَ
الْمَكِينُ لَدَيْكَ الْمُقَرَّبُ عِنْدَكَ وَالرُّوحُ الَّذِي
عَلَى مَلٰئِكَةِ الْحُجُبِ وَالرُّوحُ الَّذِي هُوَ مِنْ أَمْرِكَ
فَصَلِّ عَلَيْهِمْ وَعَلَى الْمَلٰئِكَةِ الَّذِينَ مِنْ دُونِهِمْ
مِنْ سُكَّانِ سَمٰوَاتِكَ وَأَهْلِ الْأَمَانَةِ عَلَى رِسَالَاتِكَ
وَالَّذِينَ لَا تَدْخُلُهُمْ سَأْمَةٌ مِنْ دُءُوبٍ وَلَا إِعْيَاءٌ
مِنْ لُغُوبٍ وَلَا فُتُورٌ وَلَا تَشْغَلُهُمْ عَنْ تَسْبِيحِكَ
الشَّهَوَاتُ وَلَا يَقْطَعُهُمْ عَنْ تَعْظِيمِكَ سَهْوُ الْغَفَلَاتِ
الْخُشَّعُ الْأَبْصَارِ فَلَا يَرُومُونَ النَّظَرَ إِلَيْكَ النَّوَاكِسُ
الْأَذْقَانِ الَّذِينَ قَدْ طَالَتْ رَغْبَتُهُمْ فِيمَا لَدَيْكَ

and gave them battle in the heart of their homes, and overwhelmed them in the midst of their adode: till Thy command was published and Thy word was exalted, to the chagrin of idolaters.

Therefore, exalt him O Lord, for his exertions in Thy cause, to the highest rank in Thy paradise; till his position may not be equalled and his standing may not be matched and no angel nigh to Thee, and no apostle sent by Thee, may equal him in Thy sight!

And distinguish him for the sacred members of his house and his true-believing followers, with (office of) effective intercession greater than what Thou hast promised, O Performer to promises! O Keeper of (Thy) word! O Changer of evil, with multiples of it, into good!

Verily Thou art magnificently kind, and Thou art the Generous, the Bountiful

فَغَزَاهُمْ فِيْ عُقْرِ دِيَارِهِمْ وَهَجَمَ عَلَيْهِمْ فِيْ بُحْبُوحَةِ قَرَارِهِمْ
حَتّٰى ظَهَرَ أَمْرُكَ وَعَلَتْ كَلِمَتُكَ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ
اَللّٰهُمَّ فَارْفَعْهُ بِمَا كَدَحَ فِيْكَ إِلَى الدَّرَجَةِ الْعُلْيَا مِنْ
جَنَّتِكَ حَتّٰى لَا يُسَاوٰى فِيْ مَنْزِلَتِهٖ وَلَا يُكَافَأُ فِيْ
مَرْتَبَتِهٖ وَلَا يُوَازِيَهٗ لَدَيْكَ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ
وَعَرِّفْهُ فِيْ أَهْلِهِ الطَّاهِرِيْنَ وَأُمَّتِهِ الْمُؤْمِنِيْنَ مِنْ
حُسْنِ الشَّفَاعَةِ أَجَلَّ مَا وَعَدْتَّهٗ يَا نَافِذَ الْعِدَةِ يَا
وَافِيَ الْقَوْلِ يَا مُبَدِّلَ السَّيِّئَاتِ بِأَضْعَافِهَا مِنَ الْحَسَنَاتِ إِنَّكَ
ذُو الْفَضْلِ الْعَظِيْمِ وَأَنْتَ الْجَوَادُ الْكَرِيْمُ

2. After Divine praise, he invoketh blessings on the Apostle of God.

And praise be to God, who favoured us with Mohammed,—may the Lord bless him and his Al (family)—in preference to the past nations and bygone tribes, with His power which fails in nothing though great, and nothing escapes Him howsoever small it be:

So He created us last of all His creatures, and made us witnesses against those who denied Him; and out of His grace multiplied us over those that were few.

Therefore, bless O Lord Mohammed and his Al, the trustee of Thy message, the elect of They creatures, the chosen one of Thy servants the harbinger of mercy, the precursor of goodness, the key of blessing,—as he exerted himself for Thy purpose; and exposed for Thy sake, his body to pain; and made enemies of his kindred in calling (them) towards Thee; and fought for Thy approbation against his tribe; and cut himself off from the ties of blood for the purpose of reviving Thy religion; and drove away those that were near, on account of their denial of Thee; and brought near the remote because of their submission to Thee; for Thy sake he made friends with the distant, and grew hostile to those that were nigh.

He let himself suffer in proclaiming Thy message, and exerted himself in inviting others to Thy religion, and employed himself in advising those worthy of Thy call.

He migrated to a strange country; a land distant from the place of his abode, the ground trodden by his feet, the place of his birth and the place loved by his soul; intending, thereby, the exaltation of Thy religion, and seeking assistance against those denying Thee, till what he designed concerning Thy enemies was accomplished for him; and what he planned for his friends was also achieved.

Then, he rose against them, seeking victory with Thy assistance; and strengthened, in his weakness, by Thy help;

وكان من دعائه عليه السلام بعد هذا التحميد في الصلوة على رسول الله صلى الله عليه وآله

والحمد لله الذي منّ علينا بمحمد نبيّه صلى الله عليه وآله دون
الأمم الماضية والقرون السالفة بقدرته التي لا تعجز عن
شيء وإن عظم ولا يفوتها شيء وإن لطف فختم بنا على جميع
من ذرأ وجعلنا شهداء على من جحد وكثّرنا بمنّه على من قلّ

اللّهم فصلّ على محمّد وآل محمّد أمينك على وحيك ونجيبك
من خلقك وصفيّك من عبادك إمام الرحمة وقائد الخير
ومفتاح البركة كما نصب لأمرك نفسه وعرّض فيك للمكروه
بدنه وكاشف في الدعاء إليك حامّته وحارب في رضاك
أسرته وقطع في إحياء دينك رحمه وأقصى الأدنين على
جحودهم وقرّب الأقصين على استجابتهم لك ووالى فيك
الأبعدين وعادى فيك الأقربين وأدأب نفسه في تبليغ رسالتك
وأتعبها بالدعاء إلى ملّتك وشغلها بالنصح لأهل دعوتك وهاجر إلى
بلاد الغربة ومحلّ النأي عن موطن رحله وموضع رجله ومسقط
رأسه ومأنس نفسه إرادة منه لإعزاز دينك واستنصاراً على أهل
الكفر بك حتّى استتبّ له ما حاول في أعدائك واستتمّ له ما دبّر في
أوليائك فنهد إليهم مستفتحاً بعونك ومتقوّياً على ضعفه بنصرك

which we could never have obtained except through His Grace; so that if we were not to reckon His benevolence except this one, verily, His favours to us would have been praise worthy, and His goodness to us would have been magnificient: for, such was not His practise, in the case of repentance, with those who were before us.

Verily He lifted off from us what we had no power to bear; He did not place duties upon us beyond our power; and gave us easy employment, and did not leave any of us either ground or excuse (for neglecting them):

So the wicked among us was destroyed against His wish, and the righteous among us inclined towards Him.

And praise be to God with all that (the attributes) with which He is praised by the angels who are very near to Him, the most honourable of His creatures in His sight, and of those who adore Him the most approved by Him—a praise that excels all praise like the excellence of our Lord over all His creatures;

Then praise be to Him for every one of His favours on us and on all His servants past and present, which are equal in number to that which His knowledge compasseth of all things.

And for every favour let the number of praise be doubled and multiplied several times perpetually, unceasingly, till the day of resurrection,—A praise having no end to its existence, no reckoning for its numbers, no limit to its extremity and no period to its duration,—

A praise which may be a means of connection between our service to Him and His pardon, a cause of His approbation, an intercession for His forgiveness, a path to His paradise, a protection from his chastisement, a security from His wrath, an aid in His service, a restraint from His disobedience and an assistance in repaying our dues and obligations to Him.—

A praise whereby we may be happy among His righteous friends, and may become of the number of martyrs to the sword of His enemies.

Verily He is the most praise-worthy Lord!

الَّتِي لَمْ نُفِدْهَا إِلَّا مِنْ فَضْلِهِ فَلَوْ لَمْ نَعْتَدِدْ مِنْ فَضْلِهِ إِلَّا بِهَا
لَقَدْ حَسُنَ بَلَاؤُهُ عِنْدَنَا وَجَلَّ إِحْسَانُهُ إِلَيْنَا وَجَسُمَ
فَضْلُهُ عَلَيْنَا فَمَا هٰكَذَا كَانَتْ سُنَّتُهُ فِي التَّوْبَةِ لِمَنْ
كَانَ قَبْلَنَا لَقَدْ وَضَعَ عَنَّا مَا لَا طَاقَةَ لَنَا بِهِ وَلَمْ يُكَلِّفْنَا
يُكَلِّفْنَا إِلَّا وُسْعًا وَلَمْ يُجَشِّمْنَا إِلَّا يُسْرًا وَلَمْ يَدَعْ لِأَحَدٍ مِنَّا حُجَّةً
وَلَا عُذْرًا فَالْهَالِكُ مِنَّا مَنْ هَلَكَ عَلَيْهِ وَالسَّعِيدُ مِنَّا مَنْ
رَغِبَ إِلَيْهِ وَالْحَمْدُ لِلّٰهِ بِكُلِّ مَا حَمِدَهُ بِهِ أَدْنَى مَلٰئِكَتِهِ
إِلَيْهِ وَأَكْرَمُ خَلِيقَتِهِ عَلَيْهِ وَأَرْضَى حَامِدِيهِ لَدَيْهِ حَمْدًا
يَفْضُلُ سَائِرَ الْحَمْدِ كَفَضْلِ رَبِّنَا عَلَى جَمِيعِ خَلْقِهِ ثُمَّ لَهُ الْحَمْدُ
مَكَانَ كُلِّ نِعْمَةٍ لَهُ عَلَيْنَا وَعَلَى جَمِيعِ عِبَادِهِ الْمَاضِينَ
وَالْبَاقِينَ عَدَدَ مَا أَحَاطَ بِهِ عِلْمُهُ مِنْ جَمِيعِ الْأَشْيَاءِ وَمَكَانَ
كُلِّ وَاحِدَةٍ مِنْهَا عَدَدُهَا أَضْعَافًا مُضَاعَفَةً أَبَدًا سَرْمَدًا إِلَى
يَوْمِ الْقِيٰمَةِ حَمْدًا لَا مُنْتَهَى لِحَدِّهِ وَلَا حِسَابَ لِعَدَدِهِ وَلَا مَبْلَغَ لِغَايَتِهِ
وَلَا انْقِطَاعَ لِأَمَدِهِ حَمْدًا يَكُونُ وُصْلَةً إِلَى طَاعَتِهِ وَعَفْوِهِ وَ
سَبَبًا إِلَى رِضْوَانِهِ وَذَرِيعَةً إِلَى مَغْفِرَتِهِ وَطَرِيقًا إِلَى جَنَّتِهِ وَ
خَفِيرًا مِنْ نَقِمَتِهِ وَأَمْنًا مِنْ غَضَبِهِ وَظَهِيرًا عَلَى طَاعَتِهِ وَحَاجِزًا
عَنْ مَعْصِيَتِهِ وَعَوْنًا عَلَى تَأْدِيَةِ حَقِّهِ وَوَظَائِفِهِ حَمْدًا نَسْعَدُ بِهِ فِي
السُّعَدَاءِ مِنْ أَوْلِيَائِهِ وَنَصِيرُ بِهِ فِي نَظْمِ الشُّهَدَاءِ بِسُيُوفِ أَعْدَائِهِ
إِنَّهُ وَلِيٌّ حَمِيدٌ

(We offer) praise that rises from† us towards the Aala El-lee-yeen (High Heaven, mentioned) in the written Book, witnessed by those nigh to God.[5]

A praise whereby our eyes may grow cool when the sight of others is dazzled; and whereby our faces may become bright when the countenances of others are darkened:

A praise whereby we may be freed from the painful fire of God and led towards His glorious neighbourhood:

A praise whereby we may move to pity the angels nigh to Him and whereby we may be joined to His Apostles, in the abode of permanence that shall not vanish, and His place of honour which shall not change.

And praise be to God who chose for us beauties of physique, and poured forth for us purity of sustenance, and gave us excellence on account of dominion over all creation; so all his creatures are obedient to us through His Power, and moving towards our service through His Glory.

And praise be to God who arranged in us organs of expansion, and provided for us organs of contraction, and endowed us with various tendencies of life, and gave to us active limbs, and fed us on wholesome sustenance, and made us independent by His Grace, and gave us wealth through His Kindness.

Then He gave commands unto us in order that He may try our obedience and prohibited us in order that He might test our gratitude:

And we deviated from the path of His command; and rebelled against His prohibitions; but He did neither hurry us to punishment, nor hastened us to retribution:

Nay—He delayed us with merciful regard, and waited our return (to obedience) with gracious forbearance.

And praise be to God who directed us to repentance,

† This is the translation if the text reads *minna*, but if it is read *Bena* the rendering will be:—we offer praise that would exalt us to the Aala-El-lee-yeen, etc.

5. The Quran, chap. 83 verse 20-21

حَمْدًا يَرْتَفِعُ مِنَّا اِلٰى اَعْلٰى عِلِّيِّيْنَ فِيْ كِتَابٍ مَّرْقُوْمٍ
يَشْهَدُهُ الْمُقَرَّبُوْنَ حَمْدًا تَقَرُّ بِهٖ عُيُوْنُنَا اِذَا بَرِقَتِ
الْاَبْصَارُ وَتَبْيَضُّ بِهٖ وُجُوْهُنَا اِذَا اسْوَدَّتِ الْاَبْشَارُ حَمْدًا
نُعْتَقُ بِهٖ مِنْ اَلِيْمِ نَارِ اللّٰهِ اِلٰى كَرِيْمِ جِوَارِ اللّٰهِ حَمْدًا نُزَاحِمُ بِهٖ
مَلٰئِكَتَهُ الْمُقَرَّبِيْنَ وَنُضَامُّ بِهٖ اَنْبِيَاءَهُ الْمُرْسَلِيْنَ فِيْ
دَارِ الْمُقَامَةِ الَّتِيْ لَا تَزُوْلُ وَمَحَلِّ كَرَامَتِهِ الَّتِيْ لَا تَحُوْلُ
وَالْحَمْدُ لِلّٰهِ الَّذِيْ اخْتَارَ لَنَا مَحَاسِنَ الْخَلْقِ وَاَجْرٰى عَلَيْنَا
طَيِّبَاتِ الرِّزْقِ وَجَعَلَ لَنَا الْفَضِيْلَةَ بِالْمَلَكَةِ عَلٰى جَمِيْعِ الْخَلْقِ
فَكُلُّ خَلِيْقَتِهٖ مُنْقَادَةٌ لَّنَا بِقُدْرَتِهٖ وَصَائِرَةٌ اِلٰى طَاعَتِنَا بِعِزَّتِهٖ ۵
وَالْحَمْدُ لِلّٰهِ الَّذِيْ اَغْلَقَ عَنَّا بَابَ الْحَاجَةِ اِلَّا اِلَيْهِ فَكَيْفَ نُطِيْقُ
حَمْدَهٗ اَمْ مَتٰى نُؤَدِّيْ شُكْرَهٗ لَا مَتٰى ۵ وَالْحَمْدُ لِلّٰهِ الَّذِيْ
رَكَّبَ فِيْنَا اٰلَاتِ الْبَسْطِ وَجَعَلَ لَنَا اَدَوَاتِ الْقَبْضِ وَمَتَّعَنَا بِاَرْوَاحِ
الْحَيٰوةِ وَاَثْبَتَ فِيْنَا جَوَارِحَ الْاَعْمَالِ وَغَذَّانَا بِطَيِّبَاتِ
الرِّزْقِ وَاَغْنَانَا بِفَضْلِهٖ وَاَقْنَانَا بِمَنِّهٖ ثُمَّ اَمَرَنَا لِيَخْتَبِرَ
طَاعَتَنَا وَنَهَانَا لِيَبْتَلِيَ شُكْرَنَا فَخَالَفْنَا عَنْ طَرِيْقِ اَمْرِهٖ
وَرَكِبْنَا مُتُوْنَ زَجْرِهٖ فَلَمْ يَبْتَدِرْنَا بِعُقُوْبَتِهٖ وَلَمْ
يُعَاجِلْنَا بِنِقْمَتِهٖ بَلْ تَاَنَّانَا بِرَحْمَتِهٖ تَكَرُّمًا وَانْتَظَرَ
مُرَاجَعَتَنَا بِرَاْفَتِهٖ حِلْمًا ۵ وَالْحَمْدُ لِلّٰهِ الَّذِيْ دَلَّنَا عَلَى التَّوْبَةِ

Holy are His names and continual are His blessing! "He is not questioned about what He doeth, while others are questioned[1] !"

And all praise is due to god, who, had He withheld from His creatures the knowledge of gratitude due to Him for what He conferred upon them of His successive blessings, and completed for them of His continual favours, they would certainly have enjoyed His blessings without ever praising Him, and would have prospered in His gifts without ever thanking Him:

And were they to be such, they would certainly have gone below the limits of humanity to brutishness, and should, therefore, have been as He hath described in His Mighty Book, "They are like the brutes: yea, they go more astray[2]."

And praise be to God for what He has taught us of Himself, and inspired us with gratitude to Him, and opened for us the doors of the knowledge of His Godhead, and directed us to be sincere in believing in his Unity, and restrained us from rebelling against and entertaining doubts for His Commands:

(We offer) praise whereby we may live among those of His creatures who praise Him, and whereby we may surpass him who seeks to win His approbation and pardon—

A priase whereby He may enlighten for us the darkness of the interval between death and Doomsday, and make resurrection easy for us;

And whereby He may exalt our positions at the appearance of witnesses, on the day on which every soul shall be rewarded according to what it hath earned, and they shall not be dealt with unjustly[3]—the day wherein no friend shall ward off anything from a friend, nor shall they be helped[4].

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1. The Quran, chap 21, verse 23.
2. The Quran, chap 25, verse 16.
3. The Quran, chap 45, verse 20.
4. The Quran, chap 41, verse 41

تَقَدَّسَتْ أَسْمَاؤُهُ وَتَظَاهَرَتْ آلَاؤُهُ لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ
يُسْئَلُونَ ۝ وَالْحَمْدُ لِلّٰهِ الَّذِي لَوْ حَبَسَ عَنْ عِبَادِهِ مَعْرِفَةَ
حَمْدِهِ عَلَىٰ مَا أَبْلَاهُمْ مِنْ مِنَنِهِ الْمُتَتَابِعَةِ وَأَسْبَغَ
عَلَيْهِمْ مِنْ نِعَمِهِ الْمُتَظَاهِرَةِ لَتَصَرَّفُوا فِي مِنَنِهِ فَلَمْ
يَحْمَدُوهُ وَتَوَسَّعُوا فِي رِزْقِهِ فَلَمْ يَشْكُرُوهُ وَلَوْ كَانُوا
كَذَٰلِكَ لَخَرَجُوا مِنْ حُدُودِ الْإِنْسَانِيَّةِ إِلَىٰ حَدِّ
الْبَهِيمِيَّةِ فَكَانُوا كَمَا وَصَفَ فِي مُحْكَمِ كِتَابِهِ إِنْ
هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ۝ وَالْحَمْدُ
لِلّٰهِ عَلَىٰ مَا عَرَّفَنَا مِنْ نَفْسِهِ وَأَلْهَمَنَا مِنْ شُكْرِهِ وَفَتَحَ
لَنَا مِنْ أَبْوَابِ الْعِلْمِ بِرُبُوبِيَّتِهِ وَدَلَّنَا عَلَيْهِ مِنَ الْإِخْلَاصِ
لَهُ فِي تَوْحِيدِهِ وَجَنَّبَنَا مِنَ الْإِلْحَادِ وَالشَّكِّ فِي أَمْرِهِ
حَمْدًا نُعَمَّرُ بِهِ فِيمَنْ حَمِدَهُ مِنْ خَلْقِهِ وَنَسْبِقُ بِهِ
مَنْ سَبَقَ إِلَىٰ رِضَاهُ وَعَفْوِهِ حَمْدًا يُضِيءُ لَنَا بِهِ ظُلُمَاتِ
الْبَرْزَخِ وَيُسَهِّلُ عَلَيْنَا بِهِ سَبِيلَ الْمَبْعَثِ وَيُشَرِّفُ بِهِ
مَنَازِلَنَا عِنْدَ مَوَاقِفِ الْأَشْهَادِ يَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ
بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ يَوْمَ لَا يُغْنِي
مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ يُنْصَرُونَ

1. He praiseth and glorifieth the Lord before beginning to pray.

In the name of God the compassionate the merciful

All praise is due to God the first before whom there was no first and the last after whom there shall be no last·

The eyes of those who see fall short of seeing Him; and the imaginations of those who praise (Him) are incompetent to describe Him

He created every creature through His power and designed them according to His will, then made them walk the path of His intention and urged them to move in the path of His love.

They have no power to delay that towards which He hath caused *them to hasten; nor are they able to advance* towards that which He hath withheld from them.

And He hath ordained for every soul of them a definite amount of subsistence out of the nourishment (which He hath provided)· There can be no decreease of him whom He hath increased, and no increase of him whom He hath decreased.

Then, He ordained for him, in respect to life, a definite duration, and fixed for him a defined limit, towards which he paces through the days of his life, and overtakes it in the years of his existence.

And when he has *arrived* at its furthest extremity and has fulfilled the allotted period of his life, He (the Lord) taketh him away to the object of His invitation; which is either abundant reward or threatened punishment: in order to requite them that did wrong, according to what they did; and recompense those who acted righteously, by way of equity on His part

وكان من دعائه عليه السلام إذا ابتدأ بالدعاء بدأ بالتحميد لله عز وجل والثناء عليه فقال

بسم الله الرحمن الرحيم

الحمد لله الأول بلا أول كان قبله والآخر بلا آخر يكون
بعده الذي قصرت عن رؤيته أبصار الناظرين وعجزت
عن نعته أوهام الواصفين ابتدع بقدرته الخلق ابتداعا
واخترعهم على مشيته اختراعا ثم سلك بهم طريق
إرادته وبعثهم في سبيل محبته لا يملكون تأخيرا عما
قدمهم إليه ولا يستطيعون تقدما إلى ما أخرهم عنه
وجعل لكل روح منهم قوتا معلوما مقسوما من رزقه
لا ينقص من زاده ناقص ولا يزيد من نقص منهم زائد
ثم ضرب له في الحياة أجلا موقوتا ونصب له أمدا
محدودا يتخطأ إليه بأيام عمره ويرهقه بأعوام
دهره حتى إذا بلغ أقصى أثره واستوعب حساب عمره قبضه إلى
ما ندبه إليه من موفور ثوابه أو محذور عقابه ليجزي
الذين أساؤوا بما عملوا ويجزي الذين أحسنوا بالحسنى عدلا منه



مجموعة ادعية سيدنا ومولانا السجاد زين العابدين وزين

عباد الله الخاشع الخاضع الامام الرابع من الائمة الاثني عشر من الذرية

الطيبة الطاهرة النبوية الامام الهمام علي بن الحسين بن علي بن ابي طالب

عليهم الصلاة والسلام

مترجمة باللسان الانكليسي وقد طبع على نفقة مدرسة الواعظين التي هي

مركز التبليغ الاسلامي

تحت ادارة محمد جواد مدير المطبع

في المطبع الاثنا عشري الكائن في بلدة لكهنو

them are alone acknowledged and no religious information coming from any other sources are accepted.........The spiritual teachings of the Shiahism, chiefly consist in freeing the student from all impurities of thought and action, promoting holiness by communion with God through prayers, charity and acts of virtue, and last, though not the least, in promoting spiritual love with the Ahlulbait, "people of the House" the latter are the only models to copy and follow. The example of Husayn (Husain) the martyr, who for the sake of truth suffered the most cruel persecution and death along with his children (Zain-ul-Abdin alone surviving) and cousins and friends in Karbala, stands prominent in the hearts of the Shiahs. Meetings are held and recitations are made describing how Husayn (Husain) and his allies in Karbala suffered in the name of truth. The result is that the Shiah, being all love and purity, is harmonised without any other effort and realises the Oneness (the Unity of God) rather imperceptibly."—Islam, by Mohammad Sarfaraz Husain Qari, Calcutta

The geneological table referred to in the introduction.

Mohammad the Prophet. 52 B. H.—11 A. H.

Fatimah (daughter) Married 1. Ali (Son of Abu Talib the Prophet's uncle) 23. B.H.—40 A.H.

2. Hasan 3 A.H.—50 A.H. 3. Husain 4 A.H.—61 A.H.

4. Ali Zain-ul-abidin 38—95 A.H.

5. Mohammad-al-Baqir. 57—114 A.H.

6. Jaafar-al-Sadiq 83—148 A.H.

7. Musa-al-Kazim 128—183 A.H.

8. Ali-al-Raza 153—203 A.H.

9. Mohammad-al-Taqi 195—220 A.H.

10. Ali-al-Naqi 214—254 A.H.

11. Hasan-al-Askari 232—260 A.H.

12. Mohammad-al-Mehdi B. 256 A.H.

The Shiahs believe that their twelvth Imam (peace be on him) is alive, that he disappeared in 328 A. H. and will reappear when the word approaches its end, and fill the earth with justice and equity........." The Shiahs believe that like a Prophet an Imam is also specially gifted by divine grace and is like the Prophet innocent and free from errors and sins ....From Ali down to Al Mehdi, the twelve holy persons are all called Imams and are all considered to be sinless. The Shiahs too like the Sunnis, believe in the Holy Quoran and in Mohammad as the Prophet, but they believe in the twelve Imams as the only true representatives of God and the Prophet. These twelve Imams with the Prophet and his daughter are collectively styled Ahlulbait "the people of the House." Commentaries on the Qouran as written or given out by these Imams, and Hadith as collected or described by

Suffering, cause of moral excellence.

If suffering can make a man advance towards moral perfection, as has been the experience of some of the most eminent sages,* then, certainly, he was one of the most perfect of men; for, history shows that his share of suffering and sorrow, was superlatively abudnant. But let it be borne in mind, that man's innocency is not to be condemned by afflictions.

His character summed up.

To conclude, his virtue and piety, his forberance and charity, his forgiveness and genersity, his tenderness of heart and conscience, his fortitude and presence of mind in adversity, and above all, his hopefulness and humility are worthy of every man's contemplation and imitation. "It is a long way from Karbala to Calvary," says Mathew Arnold, "but the sufferers of Karbala hold aloft to the eyes of millions of our race the lessons loved by the sufferer of Calvary." For he said "Learn of me I am mild and lowly of heart, and ye shall find rest unto your souls." The venerable subject of this sketch was one of the chief sufferers of Kerbala. May God give us grace to follow in his footsteps, for the sake of Mohammad and his Al (family) (peace be on them). Amen.

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* Of sufferings and pains cometh help, for it is not possible by any other way to be rid of our iniquity. Plato.

He that hath suffered in the flesh ceased from sin. Peter.

It is good for me that I have been afflicted, for before that I went astray. David. (2) Suffering is no disgrace to a righteous man. Ali. I have learnt more of God, and of myself, by one week's suffering than by all the prosperity of a long lifetime. R. P. Hale.

secondly, because the Prophet will intercede only for those approved by God, for He hath said, ' And no plea shall they* offer save for whom He pleaseth'; thirdly, the Lord hath said, Verily the mercy of God is nigh unto the righteous,* and I do not suppose myself to be of them." Thus we see that in spite of, having a pure conscience and perfect confidence in the grace of God, he never allowed himself to feel too secure,—the true attitude of the pious and lowly in heart. It is owing to this attitude of mind that his prayers abound in expression of fervid earnestness, ardent devotion and sincere humility, to be found, perhaps, nowhere else.

His learning.

As to his learning and wisdom, it has been observed, that he was the most eminent *Faqih* (jurist) of his age. Besides a small collection of short, didactic, poetical pieces, ascribed to him, his sermons preached on different occasions and his prayers, bear testimony to his deep knowledge of human nature, morals and theology. His speech in Damascus, in utter disregard of Yazid's threats, is a goood specimen of his oratorial powers, and affords an unquestionable proof of his indomitable courage and presence of mind. "Such souls when they appear", says Emerson "are the Imperial Guard of Virtue, the perpetual reserve, the dictators of fortune. One needs not praise their courage,—they are the heart and soul of nature."

These, detached anecdotes do not aim at presenting a perfect biographical sketch, for, it may be said, that after the tragedy of Kerbala, the Imam's outward life had not in it, many events. Their sole object is to enable the reader to get, as complete a view as possible, of his excellent character. Of course in the prayers themseles, we may find, a pretty complete " Spiritual " biography of our hero.

* A verse from the Quoran.

receive back what we give away," the poet accepted the gift. This anecdote is significant. It informs us of the Imam's bounty and of the respect in which he was held by the Moslems in general, and throws light on the Omyyade policy of keeping the masses ignorant of the rights and privileges of the house of the Prophet.

Traits in which he resembled his grandfather.

It has been observed by Imam Jaafar-us-Sadiq, that Ali, the commander of the faithful, never tasted what was forbidden, throughout his life, that when he was given a choice between two things, and found that the more difficult of the two was agreeable to God, he adopted the difficult one; that none, except him, had the strength to worship like the Apostle of God; that when worshiping, he looked like a man detained between Paradise and Hell; that to win divine approbation he emancipated one thousand necks (slaves) out of his personal property, that his own diet and that of his family consisted of olive oil, vinegar, and dates; that his apparel was made of the coarsest material, and if he found the sleeves too long, he cut them short with a pair of scissors, and that none of the Ahlulbait resembled him more than his grandson, Ali, the son of Husain (peace be on them all.)

His tenderness of conscience and humility

The following anecdote is an admirable instance of his tenderness of conscience and humility "I saw," says Taoos, "Imam Zaid-ul-abdin praying in the Baitul Haram (the mosque of Kaabah) and weeping." I went to him and said, "Son of the Apostle of God, you have three things to secure you from fear, why do you weep?" 'What are those three things?' he enquired. 'Firstly,' Said I, 'you are the son of the Lord's Apostle, secondly, your grandsire's intercession, and thirdly, God's mercy.' "These do not assure me" replied he. "Firstly, because, on the day of resurrection, God will not enquire about consanguinity, for He says, 'The ties of kindred between them (men) shall cease;'*

* A verse from the Quoran

dealt out to the poor. He used to say that secret almsgiving turneth away divine wrath.' The traces of carrying burden were discovered on his back when his sacred body was being washed, after death. 'There were in Medina,' says Abu Ishaq 'many men who lived an easy life, not knowing whence they got their living. When the Imam was no more they learned that they used to receive their rations from him.'

During the lifetime of Abdul Malik * his son Hisham made a pilgrimage to the Kaaba. He tried very much to kiss the celebrated black stone but failed to do so, owing to the presence of the crowd. At length tired of his futile attempts, he sat down chagrined on a chair near the sacred well, called Zamzam, and watched the going and coming of pilgrims, while a company of Syrian nobles stood around him. He was sitting in this mood, when Ali suddenly made his appearance. On the approach of the Imam the crowd made way and he kissed the black stone without difficulty. This incident led one of the Syrians to enquire of Hisham about the venerable person, whom people showed so great respect. Hisham, fearining lest his companions should feel favourably inclined towards the Imam, with affected indifference replied that he did not know who the individual was.

The celebrated poet Abufaras Farazdaq being present was offended at Hisham's pretended ignorance and declaring that he knew the venerable person well, composed an extempore panegyric, of about 30 lines, celebrating the praises of the great Imam. † Thereupon Hisham got so offended with Farazdak that he threw the poet into prison. When the incident was brought to the Imam's notice he sent the poet a present of 12,000 gold pieces, which he refused to take, saying that he had praised the Imam for the sake of God, not for the sake of gold. However, when the Imam said: "We the Ahlulbait (the people of the house of the Prophet) do not

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* One of the rulers who succeeded Yazid.

† This well-known poem is justly admired for its energetic style, grandeur of expression and truth of sentiment. It generally forms part of Arabic literary course in India and elsewhere.

One day, one of his slaves was climbing up a laddder, while carrying a large copper vessel containing roasted meat for some guests on the top of the house. He had scarsely reached the uppermost round, when he lost hold of the vessel which dropped down causing mortal injury to a child of his master. The accident filled the slave with consternation. But the gentle master thus addressed him, 'I know thou didst not do this intentionally, do not be afraid. I forgive thee and emancipate thee'. Such conduct on such an occasion, is one of the noblest instances of forbearance and generosity, on record.

His forgiveness, forbearance, and generosity.

He was very lenient and forgiving. 'One day' says the author of Sawaiq i-Muhriqa, 'somebody abused him. The Imam did not mind what he said.' Thereupon the fellow said, 'You are very careless.' 'I turn away from thee; replied the Imam, 'quoting the verse of the Qoran: Use indulgence. and enjoin what is just and withdraw from the ignorant' Another instance of his forbearance is thus mentioned by Qarshi. A man once told the Imam that such an one spoke ill of him. Thereupon, the Imam asked the informer to accompany him to the evil speaker. The man complied believing that his company was solicited for assistance in case of a quarrel. When they reached the evil speaker, the Imam thus addressed him; "If what you said was true, then may God forgive me, and if false then may He forgive you!" To such a pitch had he carried the cultivation of conscience! *

Having suffered a great deal himself, he had a great regard for those in distress. 'He used to go out at night' says Abu Hamza-i-Sumali, 'carrying on his back, a sack full of loaves of bread which he

His charity

* Speaking of the righteous, Ali, the grandfather of our hero says, 'When any of them is praised he is afraid of what is spoken of him and says,' 'I know myself better than others and my Lord knows me better than myself. O Lord do not call me to account for what they say and make me better than they suppose, and forgive me what they do not know.' — Nahj [illegible]

grief never cease ?' 'Alas' said he, 'Jacob, the son of Issac, the son of Ibraham, was himself a prophet, and the son of a prophet, and he had twelve sons. The Lord God caused one of them to disappear, and Jacob's hair turned gray on account of mourning, his back became crooked on account of sorrow, and his sight forsook him on account of weeping, while I saw my father and seventeen of my kinsmen massacred, how can my grief abate?' Saying this he wept bitterly. The atrocities of Karbala were so indelibly impressed on his mind, that he could not bear to look even at the head of a slaughtered sheep.

His hopefulness

In spite of all his sufferings he was no pessimist, and his prayers support this view of his character. The very fact that he prayed is of itself a proof of his hopefulness. A hopeless man would not even think of praying. 'Blessed be the Lord' says he in one of his prayers, 'I am not hopeless'. This attitude of mind, is accounted for by the fact, that he had made the will of God his only standard of life.

His devotion and piety

His piety and devotion have won for him the appellation of 'the ornament of the pious.' It is said that when he performed the ceremonial washing before prayer, he used to turn pale, and being questioned as to the cause of this alteration replied, 'Don't you know in Whose Presence I am going to stand up?.' One day when praying, his house took fire, and several voices cried out Fire! Fire.! But he did not feel at all alarmed and continued to pray as if nothing had happened. In the meantime the fire died out, and when he finished praying people said to him, 'Son of the Apostle of God, what thing made you unmindful of the fire?.' 'The fire of hell' replied he. So absorbing was his devotion.

His tenderness of heart.

"Once on a time", Says Ibrahim the, son of Ali, "I accompanied him on a journey to visit the Kaaba. His camel was very lazy. The Imam had, in his hand, a stick, which he raised at the beast, from time to time, but did not strike him." Such was his tenderness of heart.

said, 'I bear witness that there is no god but God.' Ali repeated the words after him. But when the *Muazzin* had said, 'I bear witness that Mohammad is the Apostle of God,' Ali asked him to hold his peace and said to Yazid, 'Was Mohammad my grandsire or thine?' 'Thine' replied the tyrant. 'Then why didst thou kill his descends and make his women prisoner?' asked Ali. Yazid was struck dumb and the cries of lamentatation and wail of mourning became louder. He tried to exculpate himsef by laying the fault of the whole transaction at Ibn-i-zyad's door. But finding that a reaction of feelings was beginning to set in against the perpetrators of the massacre, and actuated by motives of self-preservation he retired to his palace.

Shortly after this with a view to make his subjects forget the atrocities of Karbala, and to keep them ignorant of the true nature of affairs—for ignorance of the masses was one of the main-stays of Omyyade rule—he liberated the prisoners, and sent them to Medina.

His death.

After his return to Medina, though he lived apparently unmolested, Ali was not quite safe from the intrigues of the enemies of his house. He is believed to have died of poison, administered at the instigation of Walid, the son of Abdul Malik in 95 A. H. He was buried in the grave yard of Baqi beside his uncle, Imam Hasan.

He mourns for his father.

He survived the tragedy of Karbala by 35 years and never ceased mourning throughout that period. He mourned for his father says Jaafar-us-sadiq, his grandson, while he observed fast during the day and kept awake at night. And when the hour of breakfast arrived and food was brought to him, he would say, 'My father was killed hungry, my father was killed thirsty'—and food and water was brought to again and again, till it got saturated with tears then he took out of it a little. This practice continued till he was called to the mercy of God. One day one of his servants protested out of tenderness, saying, 'How long shall you mourn my dear master? Will your

But in order to insult and humiliate them the more he ordered the *Khatib* * to mount the *mimber* of the great Mosque, and publicly curse and abuse Husain, his father and his descendants. When this was done, Ali said to the *Khatib* 'Woe be to thee, to please a *creature* thou hast displeased the *Creator*.'

His speech at Damascus.

He then requested Yazid to allow him to go to the *mimber* and speak something pleasing to God and useful to men. Being persuaded by those who were present, the tyrant reluctantly complied with this request, and Ali mounted the *mimber*. He praised God, blessed His Apostle, dwelt briefly upon the transitory nature of the world, and advised men to be virtuous and good. Then he said to them, 'O men, he who knows me, knows me, and he who does not know me, should know, that I am Ali, the son of Husain.........I am the son of him who was killed unjustly, I am the son of him whose head was severed from behind, I am the son of him who died thirsty, I am the son of him who fell on the field of Karbala, I am the son of him who was robbed, after death, of his turban and mantle, I am the son of him over whom the angles of heaven mourned. O men, God has been bountiful to us since He put the standard of guidance among us, and placed the flag of ruin among others than us, and gave us excellence over all the creatures, and conferred on us what He never conferred on any one else. He has distinguished us with five things, not to be met with in all the creation taken together, viz, knowledge, courage, generosity, and the love of God and His Apostle. He has bestowed on us what He did not bestow on any one else in the world.'

At these pathetic words coming out flamingly from the heart of the sore afflicted speaker, loud wails of lamentation rose from the assembly, and Yazid finding it necessary to interrupt him, ordered the *Muazzin* to call out for prayers. The *Muazzin* cried out, "God is great." At this Ali said, 'God is greater than every great one.' The *Muazzin* then

* means preacher or speaker

they could not have exceeded what they did to us.' 'In a distant age and climate' Says Gibbon, 'the tragic scene of the death of Husain will awaken the sympathy of the coldest reader.'

Of Husain's heroic band, the only individual that survived the massacre, was his son Ali, the hero of this sketch. His severe illness at time had disabled him from bearing arms, and his deference to his father's parting command, restrained him from attempting to do so. Thus was he spared.

He is led in captivity to Damascus.

To be brief having trampled under horses' hoofs the sacred body of the Prophet's grandson and leaving the bodies of the martyrs unburied, the murderous host burned Husain's tents, robbed the breaved women and made them captives. When this was done, the captives were placed on the bare backs of camels, with Ali at their head, and accompanied by the heads of the martyred band, mounted on spears, were led through the crowded streets of Kufa to the Court of Ibn-i-Zyad, Yazid's lieutenant. The latter having expressed his satisfaction at the performance of his subordinates, ordered the prisoners to be taken to Damascus. At length after a toilsome journey, this Caravan of widows, orphans and heads, pelted at and insulted by the depraved populace of the places through which they passed, and goaded onward with spears and lashes of the escorting ruffians arrived at the palace of Yazid, that monster of baseness and cruelty. The captives as well as the heads of the martyrs, were then brought in the presence of the tyrant, who touched Husain's lips with a stick and heaped insults upon head. He then addressed himself to the captives, enquired about each of them, and ironically expressed his satisfaction at what had befallen them. He threatened to put Ali to death, whereupon the latter with characteristic courage said, 'I am not afraid of being killed, nay in those that have been slain before me I have an example worthy of imitation.' At this point the wailings of the captive ladies interposed and Yazid desisted.

nection with two of the most illustrious Asiatic families, he was called 'Ibn-ul-khairtain', that is, 'scion of the two chosen stocks.' He was the fourth of the twelve Imams. His piety and devotion have won for him the celebrated appellations of Sajjad (the greatest maker of prostrations) and Zain-ul-abdin (the ornament of the pious).

He was two years old when his grand-father was assassinated while offering the morning prayers in the Mosque of Kufa. In his twelth year he had to mourn the loss of his mild and generous uncle Imam Hasan poisoned at the instigation of the court of Damascus.

The massacre of Karbala

Since, then, he had to witness the persecution of his revered father Husain, at the hands of Yazid who required of him the oath of fealty to the throne of Damascus. To avoid being forced to swear allegiance to a man who pagan at heart and whose depravity had undermined the foundations of religion and morality, Husain removed himself with his family to Mecca. On reaching there he found himself in greater peril and fearing the desecration of the sacred precincts of the Kaaba by bloodshed, he set out for Kufa, in compliance with the invitations of the fickle and perfidious people of that place. But on his way there, he was intercepted by a numerous army sent by Yezid, and Husain himself, his kinsmen and followers, 72 in all, died fighting on the field of Kerbala, after suffering insults, and pangs of hunger and thirst for three days in succesion. Even Husain's baby son, Ali Asgher, and some other children, of very tender years, fell victims to the cruelties of the ruffians.

The atrocities, perpetrated at Kerbala, are too well known to need further detail. Ali, the hero of this narrative, on his return to Medina, from captivity, was heard to say, 'Had the Prophet (may God bless him) positively commanded them to kill us, as he had enjoined them by will to be good to us,

8. Before entering upon prayer he should praise and thank the Almighty God for His Grace and Mercy, and ought to invoke blessings on the Prophet and his Al (family).

The Mohammadans believe that a prayer to be heard and answered by God, must be offered with the names of the Prophet and his Al (family) (peace be on them), and should be preceded and followed by the Darud, that is, an invocation of blessings on them.

The formula of Darud runs thus in Arabic *All-hum-ma Sal-li Ala Muhammadin wa Al-i-Muhammad*, and means, 'O Lord bless Mohammad and his Al (family).' Hence, we find the formula prefixed or appended to almost every entreaty in the Sahifa.

It is generally admitted that the family of the Prophet included in the invocation of bessings, are Fatimah, his daughter, and the twelve Imams, whose names are given in the geneological table appended to this introduction.

Life of Zain-ul-abdin, the author of the prayers

'Addison' Says Smiles, 'liked to know as much as possible about the person and character of his authors in as much as it increased the pleasure and satisfaction which he derived from their books'. Such a desire is natural and reasonable, for the lives of great and good men always abound in useful lessons. 'So far as my experience goes' Says Professor Blackie, 'there is no kind of sermon so effective as the example of a great man.........'Every man may profit by the example of truly great men, if he is bent on making the most of himself and his circumstances.' These considerations have led me to give here a short biographical sketch of the venerable author of the Sahifa-i-kamilah.

Birth and parentage

Ali, the son of Husain, the son of Ali, the commander of the faithful, was born in Medina, in 38 A. H. during the Caliphate of his grandfather. His mother Shehrbanu was a daughter of Yazdijird, the last of the Kayanion kings of Persia. Thus owing to his con-

'A man's studies' Says Ovid, 'pass into his character.' The Sahifa, if read with sincere earnestness, will gradually become a part of the reader's mind, its beauties will go deep down into his heart. How ennobled, purified and uplifted would the soul feel, when the contents of such a book, shall become an essential part of her mental and moral equipment.

Conditions of prayer.

Every thing has its conditions, and prayer in order to be worthy of the ear of Heaven and of being answered, must conform to certain rules and conditions, the most important of which, according to the best Muslim authorities are the following:—

1. The devotee must have full trust and implicit confidence in the Mercy of God.

2. His conscience must, as far as possible, be free from guilt, for sin is often the cause of an entreaty being rejected, or of the answer being delayed.*

3. He must have repented of his sins and errors before presenting his petition to Heaven.

4. He should neither eat nor wear things acquired by unfair means, nor otherwise use forbidden things.

5. He must be sincere and in earnest, and should not pray to the hurt of neighbour.

6. What he asks for himself he should also ask for his brethren, his neighbours.

7. He should not give up praying, in case the Divine answer is delayed, but should continue to repeat his application believing all the time, that it shall be heard by the Merciful and granted.

* A guilty conscience is very often an obstacle to praying C. F., 'O Lord forgive me the sins [illegible] prayer.' Ali, in the prayer of Kumail

Some years of continued illness, anxiety and cares, had made me *hopeless of accomplishing any thing good in this* life, and had the effect of making me averse to every kind of voluntary useful exertion. I found that my mind had become buite morbid and meloncholy. But the regular reading of the prayer-book improved the tone of my mind, and restored me to activity by giving a new direction to my energies. Whenever I read them I was moved to tears being reminded of my failings and inequities, was more charitably disposed towards others, resolved to be a better man, and felt considerably relieved.

But the most important of all is the fact that they always uplifted my spirits, revived my courage, and guarded me against that most pitiable of mental states—despair and assured me of Divine grace and mercy. Hence, I can consciously say, 'Reader if you will do the same, your profit will be as great as mine.' Therefore pray without ceasing and 'keep yourself always in an attitude of reverential dependence on the supreme source of all Good'.

How the book ought to be read.

Having thus briefly enumerated the advantages of reading the book under reference, I think it desirable to say something as to how it ought to be read. 'Some books' says Bacon, 'are to be tasted others to be swallowed, and some few to be chewed and digested, that is, some books are to be read only in parts others to be read, but not curiously, and some few to be read wholly and with diligence and attention'. Now the Sahifa is a book which deserves 'to be chewed and digested,' that is, to be read wholly and with diligence and attention, or to use the words of Dr. J. Todd, it ought to be read 'deliberately, slowly, understandingly and with personal application.' In order to be thoroughly enjoyed it should be read regularly, *at least once every day*, for repetition leads to appreciation, and in appreciation lies the secret of enjoyment. But let me add that the true enjoyment of a spiritual book depends upon the degree of innocence possessed by the reader, the freer the conscience from guilt the greater the enjoyment.

and his kith and kin for the spiritual and moral welfare of humanity, and did not forget to remember God, when actually beneath the sword of one of the myrmidons of the tyrant of Damascus. They are sincere utterances of a devout mind, not incomprehensible, uncertain metaphysics, and teach men to listen to the silent whisperings of their own souls, by appealing direct to the heart. They indicate a very high standard of practical morality by making the reader fully conscious of his responsibilities as a rational being. They contain the gist of religion and morals, and with a few exceptions can be advantageously read by every one having faith in the Unity and Grace of God.

They form one of the best guides to moral self-review, the importance of which is too well known to require any proof. They hold the mirror up to nature and the reader finds his most secret faults, and most trivial errors faithfully reflected. If regularly read they cannot fail to effect permanent moral improvement by enabling the reader to form a correct idea of his defects and a moderate view of his merits, thereby, eradicating vanity and self-conceit. *

In short, their study is one of the surest ways of cultivating the conscience. From my own experience, I can bear testimony to the fact, that they have been source of great good to me. In sickness, failures, losses, insults—in short, in all temptations, trials and afflictions, they proved a balm to my lacerated heart, a healing ointment to my wounded feelings.

They have often solaced my griefs, comforted and calmed my purturbed and distracted mind, and weeded it of grudge, envy and other degrading passions.

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* The heart of pride and passion weed
And then the man is pure indeed

'I have been more and more convinced' says Ruskin, 'the more I think of it that, in general, pride is at the bottom of all great mistakes.' 'It is' says J H Evans, 'the great master sin of the human heart' 'Pride' observes Napoleon, 'never listens to the voices of reason, nature or religion.' Such being the case it is our duty to subdue this passion, as much as possible, and though we may not quite succeed, we are sure to feel better for the a̶ttempt

commands you to restore deposits to whom they belong. * Yes make it over to them.'

[The book was then delivered to the legatees in the Imam's presence, and when they were gone, he informed Mutawakkil of a tradition of the Prophet, concerning the domination of the house of Omyyah, and the persecution the *Ahlul-bait* (house of the Prophet) and their followers were to suffer under their sway.]

'After this,' says Mutawakkil, 'Abu Abdullah dictated the prayers to me, and they were 75 chapters of which eleven were lost and more than sixty remained with me.'

The above tradition, given here in an abridged form, has also been narrated by Mohammad, the son of Ahmad, the son of Muhsin-ul-mutahhari with a slight variation, but his narration makes mention of chapters as given in the list of contents.

It would not be out of place here, to declare that some eight chapters have been held, by learned Shiah *Divines* to be apocryphal. But since almost all the Arabic editions of the Sahifa contain them, I did not think it proper to leave them out in the translation. They have, therefore, been inserted at the end, according to their position in the original.

Beauties of the Sahifa and the advantages of reading it.

The Sahifa contains one of the best collection of devotional addresses. They have been called 'the Psalms of the children of Mohammad,' and certainly they are in no way inferior to the immortal utterances of the great Psalmist Monarch. They reveal to us the greatness of the mind that gave them utterance, his deep and accurate knowledge of human nature, his fervid earnestness, his lowliness of heart, and his constant sense of moral obligation. They also afford us glimpses of his sufferings and trials unparalleled in world's history. They are the prayers of one whose father † sacrificed himself

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* A verse from the Quran

† Imam Husain (peace be upon him).

would never have given it to thee and should have been parsimonious of it. But I know that his speech is true, he derived it from his *fathers*, and that it shall shortly be verified. So I feared that a piece of knowledge like this should fall into the hands of Banna Omayyah, for they would conceal it and store it up for themselves. Therefore, take it for me and take care of it and when God has decreed concerning the affair of that tribe and mine * what He is pleased to decree, it (the book) shall be my deposit with thee, till thou deliverest it to my two cousins, Mohammad and Ibrahim, the sons of Abdullah-il Husain, the son of Hasan, the son of Ali (peace be on them), for they shall take up *this affair* † after me."

I took possession of the book, says Mutawakkil, and when Yahya was killed, I went to Medina, visited Abu Abdullah (Jaafar) and narrated to him Yahya's conversation. He wept, overpowered by emotion and said, 'May God bless my cousin and gather him to his fathers and ancestors. By the Lord O Mutawakkil nothing prevented me from giving him the prayer but *what he feard* concerning the book of his father. Where is the book?' 'Here it is,' said I. He then opened it and said, 'By God this is the writing of my uncle Zaid, and the prayer of my grand father Ali, the son of Husain (peace be on them).' Then he said to his son, 'Rise O Ismail and fetch me the prayers which I ordered you to take care of and preserve.' Ismail then got up and brought out a book like the one given me by Yahya. Abu Abdullah kissed it and placed on his eyes and said, 'This is the writing of my father to the dictation of my grandsire (peace be on them), in my presence.' 'Son of the Apostle of God' said I, 'would you permit me to compare it with Yahya's book.' He allowed me to do so saying, 'I see thee worthy of this.' I, then, looked into the book and found it to be the same, not a single letter was found, in it, to differ from what was in the other copy. Then I begged Abu Abdullah's permission to make over the book to the legatees, and he said, 'Verily God

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* i e my Jihad against Banu Omayyah.

† Jihad.

'Each of us has knowledge, besides the fact that they know all that we know, but we do not know all that they know.'

Then he asked, 'Hast thou written down anything from cousin?' 'Yes' replied I. 'Show it to me' he added. So I disclosed to him many items of knowledge and showed him a prayer which Abu Abdullah (peace be on him) had dictated to me and told me that his father Mohammad, the son of Ali (peace be on him) had dictated it to him, telling him that it was one of the prayers of his father Ali, the son of Husain (peace be on them)—a prayer of the Sahifa-i-kamilah. Yahya looked into it till he came to its end, and said to me:

'Dost thou permit it to be copied?' 'Son of the Apostle of God, do you ask permission for what is your own?' I rejoined. 'Look here,' said he, 'I will bring out to thee a complete book of prayers such as my father preserved from his father, and verily my father enjoined on me, by will, to take care of it and to deny it to the undeserving.' 'Thereupon,' says Mutawakkil, 'I stood up towards him and kissed his head,' and said to him, "By the Lord, O son of the Apostle of God, I will approach God by loving you and obeying you, and I sincerely hope that He will bless me with your love in my life and in my death."

Then he handed over the writing I had given him, to a boy, who was with him and said to him, 'write down this prayer in a clear beautiful hand, and put it up before me, perhaps I will learn it up by heart; for I requested it of Jaafar (God protect him) but he denied it to me.' 'At this' says Mutawakkil, 'I was ashamed of what I had done and did not know what to do; and Abu Abdullah (Jaafar) had not told me before-hand not to give it to any body.'

Then he (Yahya) called for a portmanteau and took out from it a book locked and sealed; he then looked at the seal, kissed it and wept, then broke it and opened the lock. Then spreading the book he placed it on his eyes and rubbed it over his face, and said, "If thou hadst not mentioned the speech of my cousin *that* I shall be killed and crucified—verily I

from dost thou come'?, he asked. 'From the pilgrimage,' said I. He then, questioned me about his family and sons of his uncle who lived in Medina, and particularly enquired about Jaafar, * the son of Mohammad (peace be on them), and I informed him of his and their tidings and of their sorrow for his father, Zaid. He then said to me, "It was my uncle Mohammad, the son of Ali, dissuaded my father from rising against the ruling power and informed him that if he rose and left Medina his undertaking would not prosper: so didst thou see my cousin Jaafar, the son of Mohammad (peace be on them)?" 'Yes,' said I. 'Didst thou hear him mention anything concerning my affair?' he inquired, and I replied in the affirmative. 'What was the occasion of his remembering me? 'Tell me," he added. 'May I be your sacrifice,' said I, 'I do not like to disclose to you what I heard from him.' 'Dost thou terrify me with death?' he rejoined, 'Speak out what thou hast heard.' So I said to him 'I heard him (Jaafar) say· verily thou (Yahya) shalt be killed and crucified, just as thy father was slain and crucified.' At this his countenance changed and he said, 'What he pleaseth will God abrogate or confirm, for with Him is the source of revelation. † O Mutawakkil, verily the great God has aided this *affair* ‡ with us, and He has bestowed on us knowledge and sword, and both these together belong to us, and He has distinguished the sons of our uncle with knowledge alone.' 'May I be your sacrifice'; said I. 'Verily I saw men more inclined towards Jaafar, the son of your uncle (peace be on him) than towards you and your father.' He answered, 'Verily my uncle Mohammad, the son of Ali (peace be on him), and his son Jaafar invite men to life and we invited them to death. || 'Son of the Apostle of God' said I, 'are they more learned or you?' Thereupon, he bent his head towards the ground for a long time, then raised it and said,

* The sixth of the 12 Imams, his father, Mohammad (Bakir) was the 5th and the latter's father Ali, the author of the prayers was the 4th Imam (peace be on them all).

† A verse from the Quran.

‡ Caliphate, or Jihad.

|| i. e. We invited men to Jihad, while Imam Jaafar prohibited them from it.

one who proudly abstained from devotion and prayer. "Prayer," says the Prophet of Islam (peace be on him), "is the salvation of the true believer, the pillar of faith, and the light of heaven and earth."

Besides several other traditions to the same effect the Quran also inculcates praying in the most impressive terms. Some of the most important verses on the subject are the following:—

1. And your Lord saith, call upon Me—I will hearken unto you:

2. And when My servants ask thee concerning Me, then will I be nigh unto them. I will answer the cry of him that crieth, when he crieth unto Me: but let them hearken unto Me, and believe in Me, that they may proceed aright.

3. Say: not on your account doth my Lord care if ye call not on Him!

4. Say: O my servants who have transgressed to your own heart, despair not of God's mercy, for all sins doth God forgive. Gracious, Merciful is He!

The Sahifa-i-kamilah, its source.

The prayers of which the following pages contain a translation, have come to us traditionally through Harun's son, Mutawakkil, who, as will appear from the following narrative, was a trustworthy man and a devoted adherant of the house of the Prophet.

'I met,' says Mutawakkil, 'Yahya, the son of Zaid,* the son of Ali, (peace be on them) after his father, Zaid was slain, and he was going to Khorasan, and greeted him.' 'Where-

* Zaid was one of the sons of Ali, the author of the prayers. After the tragedy of Kerbala, Zaid declared jihad against the tyrants of the house of Omyyah, but was slain and crucified.

surer test of a man's moral diathesis than the capacity of prayer."

How she reconciled.

Lord Bolingbroke once asked lady Huntingdon how she reconciled prayer to God for particular blessings, with absolute resignation to the divine will. "Very easily" answered her ladyship, "just as I were to offer a petition to a monarch, of whose kindness and wisdom I had the highest opinion. In such a case, my language would be I wish you to bestow on me such or such favour, but your Majesty knows better than I, how far it would be agreeable to you, or right in itself to grant my desire. I therefore content myself with humbly presenting my petition, and leave the event of it entirely to you."—Irvin.

Having quoted some of the ablest western authors on the subject, I think it would not be out of place here, to state briefly the teachings of Islam, in this respect.

Prayer from Islamic point of view.

"The best devotion," says Ali, the commander of the faithful, "is to abstain from what is prohibited; and the most agreeable of earthly acts to God, is to pray to Him, for prayer turneth away a decree even though ordained; it is the key of mercy, the means of needs being satisfied, and wards off every calamity."

"Whosoever prays," says Imam Muhammad Baqir, "shall never want." And he once said to Mir (one of his followers), "O Mir pray, and do not say: whatever is ordained shall come to pass. Verily there is a rank of nearness to God, which cannot be obtained save by entreaty, and verily who shuts up his mouth and asks nothing of God, shall receive nothing from Him."

To the question what was the best devotional act?—he replied, that there was nothing more agreeable to God than praying and entreaty, for God loved those who prayed to Him, and that there was nothing more hateful to Him than

Its efficacy.

"It is true that the Divine mind knows it all beforehand. It is true that His counsels are wiser than man's and that He will himself do for us better than we can ask or think. But for all that, He has created and ordained it one of the laws of the spiritual universe, that when we reach our hands and lift up our voice to Him consciously and from our hearts seeking to come into touch with Him, then new floods of the Holy spirit flow over us from *Him with their wonderfully calming, illuminating,* and uplifting power." (R. A. Armstrong).

"*There are,*" *says the author of* Self Culture, *Professor* J. S. Blackie, "higher things than knowledge in the world; *there are living energies; and in the moral* world, certainly, it is not knowledge but aspiration that is the moving power, and the wing of aspiration is prayer. When aspiration is bird, curiously busy in counting and classifying the bars of its own confinement. Of course, we do not mean that any person should be so full of his own little self and so ignorant of the grandeur of the universe, as to besiege the ear of Heaven with petitions that the laws of the universe should be changed any moment that may suit his convenience.

Its object

"We do not pray that we may alter the Divine decrees, but that our human will may learn to move in harmony with the Divine will.[1] How far with regard to any special matter, not irrevocably fixed in the Divine concatenation of possibilities, our petition may prevail, we never can tell; but this we do know, that the most natural and the most effectual means of keeping our own noblest nature in harmony with the source of all vital [illegible], is to hold high emotional communion with that source, and to plant ourselves humbly in that attitude of devout receptiveness which is the one becoming attitude in the created towards the Creator. Practically, there is no

INTRODUCTION.

Prayer-what it is?

I have already spoken, in the preface, of the importance and universality of prayer. It may be said to be a bond of personal love and dependence between God and man of the highest ethical quality. "There is nothing more certain in the whole biography of man and history of the world than this fact of prayer and the answer that supervenes to it. It is the experience of men, women and children of every rank and age that this is so. 'Speak to Him thou, for He hears.' Yes, hears, hears and answers with swift and beautiful response." (R. A. Armstrong). Prayer in the words of H. More, "is the application of want to Him who alone can relieve it, the voice of sin to Him who alone can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness, not figures of speech, but compunction of soul. It is the 'Lord save us, we perish' of drowning Peter; the cry of faith to the ear of mercy!" "In the morning," says W. Seeker, "this is a golden key to open the heart for God's service and in the evening it is an iron lock to guard the heart against sin." "In trial, in temptation, in weakness, in pain, in sorrow—in all those great testing times which try a man what stuff he has in him there is renewal, strengthening, uplifting to be won by simply putting forth the Soul to God that He may touch and heal it." (R. A. Armstrong).

"It is not truth," says H. W. Beecher, "nor philosophy to say that prayer alters nothing, that the laws of nature are fixed and that entreaty cannot change them. The laws of nature are *fixed on purpose to be used for the granting of prayer*. Any man can use the laws of nature to grant the request of his child. Does he say that God, who made those laws, cannot do with them as *he* can?" *

* C. F. What He pleaseth will God abrogate or confirm: for with Him is the source of revelation (The Quran)

4. Tuhfatul-hajat, by M. Syed Mohammad Taqi (Usufi Press Delhi).

In the case of important quotations, I have taken care to mention the name of the author either in the body of the text, or in footnotes.

It must be acknowledged that the *traditions* mentioned in the introduction have not been rendered literally, nor did I, in translating the prayers themselves, try to be literal at the expense of sense.

Being conscious of my meagre knowledge, slender information, and other shortcomings, I deem it necessary to mention that I could not do justice to the task I had undertaken, and that should any of my readers be so good as to inform me of my errors, or suggest corrections and improvements, I shall feel highly obliged. But in this connection differences and variations of readings should not be lost sight of.

Having disburdened my conscience in these respects, I close this preface with this humble prayer: May the Gracious God, the Source of all good, own this book, the first fruit of my humble labour, and may He in His Mercy, make it the instrument of good to those who may find occasion to read it!

AHMAD ALI,
MOHAN, DISTRICT UNAO, U. P.

June, 8, 1929.

PREFACE.

In the name of God the Compassionate, the Merciful.

The following pages contain a translation of Sahifa-i-kamilah, or the prayer book of Ali, the ornament of the pious. It was undertaken at the suggestion of Maulana Syed Najmul Hasan and Maulana Syed Nasir Husain, two of the most celebrated Shiah Mujtahids of Lucknow.

Most people would regard it a thankless job, but the importance of the subject is evident from the fact that almost all men in all ages and countries have at times made use of prayer. History tells us that great and good men of every age and nation, of any faith and persuation have always been in the habit of praying, and it may be said without fear of contradiction, that prayer makes character great, good and noble. "Nothing in man" says a well known writer, "is great, but so far as it is connected with God." Hence it follows, that the greater a man is the stronger is his connection with the Creator, and prayer being the surest means of establishing this connection, is of the greatest moment to mankind. I have, therefore, endeavoured to place before the English knowing public a translation, let me hope, a tolerably accurate one, of one of the best prayer books extant, hoping that it will be found useful and instructive.

In writing the introduction, I made use of the following books :—

1. Nurul-ain-fi-mash-hadil Husain, by Abu Ishaq Asfraini.

2. Iksir-ut-tawarikh, by Mirza [illegible], a well known bookseller of Bombay.

3. Life of Ali, the commander of the faithfull, by Obaidullah, [illegible], of Amritsar.



Muayyed-ul-Uloom Association.

SERIES No. 30.

SAHIFA-I-KAMILAH

OR

THE PRAYERS OF IMAM ZAINUL ABIDIN
(Peace be upon him)

WITH A

PREFACE AND ENGLISH TRANSLATION

BY

MOLVI SYED AHMAD ALI, MOHANI, B.A.



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